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The CHRISTIAN CENTURY

Published Weekly

The Future of Christianity in Japan
By Walter W. Van Kirk

German Churches in the Crucible
By Ewart E. Turner

A New New Testament
By W. E. Garrison

U.S.A. or U.S.W.?
An Editorial

FEBRUARY SURVEY OF BOOKS

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In This Issue

WALTER W. VAN KIRK

is secretary of the department of international justice and good will of the Federal Council of Churches. This article is the last of five in which he reported his impressions gained during a recent journey to Japan as a member of a four-man delegation representing the Protestant churches of this country.

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The CHRISTIAN CENTURY

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February 6, 1946

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Calendar of Coming Events

Feb. 6. Central Methodist Church, Detroit, Lecture Course; Louis Fischer, speaker.
Feb. 6. Lutheran Seminars, Des Moines, Seattle, New York.
Feb. 7. Lutheran Seminars, Kansas City, Spokane, Worcester.
Feb. 8. Lutheran Seminar, Dallas.
Feb. 10. Race Relations Sunday.
Feb. 10. Southern Baptist Convention Stewardship Sunday.
Feb. 10. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Feb. 10. Ford Hall Forum, Boston; Richard Wright, speaker.
Feb. 10-16. Southern Baptist Convention Student Evangelistic Week.
Feb. 11. Philadelphia FOR Forum; Ted S. Sylvia, speaker.
Feb. 11. Lutheran Seminar, Chicago.
Feb. 11-15. Texas Disciples Ministers' Institute, Fort Worth.
Feb. 11-16. International Council of Religious Education, Columbus, Ohio.
Feb. 12. Lutheran Seminars, Minot, N. Dak.; Saginaw, Mich.; Great Falls, Mont.
Feb. 12-15. Iliff Week of Graduate Lectures, Denver; Henry Nelson Wieman, Paul Hutchinson, William K. Anderson, speakers.
Feb. 13. Central Methodist Church, Detroit, Lecture Course; Charles A. Davila, speaker.
Feb. 13. Lutheran Seminars, Houston, Tex.; Fargo, N. Dak.; Detroit, Mich.
Feb. 14. Lutheran Seminars, San Antonio, Tex.; Aberdeen, S. Dak.; Toledo; Winnipeg.
Feb. 14-23. World Council of Churches and International Missionary Council Meeting, Geneva.
Feb. 15. Lutheran Seminars, Sioux Falls, S. Dak.; Fort Wayne, Ind.
Feb. 15-17. Methodist Student Movement State Conferences, Jackson's Mill, W. Va.; High Point, N. C.; Nashville, Tenn.
Feb. 17. Brotherhood Day.
Feb. 17. Chicago Sunday Evening Club; Justin Wroe Nixon, speaker.
Feb. 17. Ford Hall Forum, Boston; Leo Cherne, speaker.
Feb. 17-24. Disciples Week of Compassion.
Feb. 17-24. World Brotherhood Week.
Feb. 18. Inauguration of Ronald Bridges as president, Pacific School of Religion, Berkeley, Calif.
Feb. 18. Institute of Religion, United Church, Raleigh, N. C., Leo Lania, speaker.
Feb. 18-20. Missouri Disciples Ministers' Institute, Columbia.
Feb. 19. Lutheran Seminars, Los Angeles; Green Bay, Wis.
Feb. 19-21. Pastoral Conference, Pacific School of Religion, Berkeley, Calif.; Edwin R. Embree, Adolf Keller, Truman B. Douglass, speakers.
Feb. 22. Lutheran Seminar, San Francisco.
Feb. 22-24. Methodist Student Movement State Conference, DeKalb, Ill.
Feb. 26. Lutheran Seminars, Denver, Minneapolis, Pittsburgh.
Feb. 26-28. Annual Convocation, Eden Seminary, Webster Groves, Mo.; Speakers, Adolf Keller, Conrad Bergendoff, Russell L. Dicks.
Feb. 27. Lutheran Seminars, Duluth; Cleveland.
Feb. 28. Lutheran Seminars, Eau Claire, Wis.; Columbus, Ohio.
March 1. Lutheran Seminar, Omaha.
March 2-8. National Y.W.C.A. Convention, Atlantic City, N. J.
March 4-6. Special Meeting, Federal Council of Churches, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

SHIPS COSTING hundreds of millions of dollars are to be marshaled around an atoll in the Pacific for history's greatest display of military might. The mobilization of this fantastic armada is more than a scientific experiment to test the effect of atomic explosives on naval armor. It is the most colossal single act of inexcusable waste ever conceived in the minds of presumably sane men. Granted that the ships are obsolete for the purposes for which they were built, the metal they are made of could provide scrap out of which the needs of peacetime reconstruction here and abroad could be met for years. But an even more important consequence of this unbelievable proposal is instantly apparent. The sinking of these ships in this manner constitutes a gesture of militaristic menace which brings into question every peaceful pretension made by the American government. That such a gesture should be made at this time, drawing to itself the attention of the world when statesmen of all lands are assembled in a last desperate effort to construct an edifice of peace and justice, is beyond the tolerance of men of good will. They will not cease to use their influence in every possible way until this reckless enterprise is abandoned.

We Shake Our Atomic Fist in the Pacific

Court Upholds Religious Teaching in Schools

ILLINOIS public school authorities are acting within their legal rights when they permit the holding of nonsectarian classes in religion in school buildings, according to a circuit court decision handed down on January 26 at Urbana. The three judges of the court decided that "no constitutional or statutory rights" of Mrs. Vashti McCollum, who had sued to stop religious teaching in the schools, was violated by the system of instruction now being given to several hundred children in Champaign, where Mrs. McCollum lives. This system is based on an agreement entered into by the school board and a voluntary "Council of Religious Education" formed by representatives of the Roman Catholic, Jewish and Protestant faiths. The council employs its own accredited teachers. They instruct only those children whose parents request religious instruction. The classes are held in the school buildings in school hours. "What it all amounts to," said the court, "is that the pupils who take religious education use a thirty-minute study period which otherwise would have been devoted to study for recitation in their regular classes; that on this released time they study religious education; while those who do not take religious education simply have a thirty-minute study period while waiting for the pupils in religious education classes to rejoin them for the regular secular study." While it is not yet known whether the decision will be appealed, the judgment of the court will be read with interest in nearly 2,000 communities throughout the country which have some form of "released time" religious study. About forty per cent of these classes are held in circumstances similar to those in Champaign.

Dulles Seeks Assurance For Dependent Peoples

JOHN FOSTER DULLES made a move in the right direction when he induced the entire American delegation to the UNO Assembly to foster an amendment to the prospectus of a trusteeship system proposed by the preparatory commission. But the opposition immediately met by the Dulles amendment showed how far the members of the UNO are from being ready to deal with the problems of dependent areas in a generous or venturesome spirit. On its surface, all that the Dulles amendment proposed was that the Assembly assure "peoples not directly represented here" that it is aware of their "problems and aspirations," and wants UNO states holding "non-self-governing territories" to "accept as a sacred trust the various obligations, including an obligation to develop self-government and to assist inhabitants in the progressive development of their free political institutions" provided in Chapter XI of the United Nations Charter. When Mr. Dulles introduced his amendment in

the Assembly, China at once gave it complete support. The Philippines and Syria also supported it, although they suggested that its language might be made more specific. But Soviet Russia and Australia jumped into opposition, and it was apparent that other states were ready to follow their lead. As this is written it seems doubtful whether even such an expression of pious intention as this amendment can be passed in this opening session of the UNO. Of course, the United States must shoulder some of the responsibility for this state of affairs. If the other nations hesitate to commit themselves to much with regard to dependent areas and trusteeships, it must be borne in mind that our insistence on single-handed disposal of the Pacific islands has contributed to suspicions that we want others to practice a new morality in such matters while we continue, in our arrogant strength, to do as we please. Mr. Dulles must have been aware of this feeling when he introduced his amendment. It is to be hoped, therefore, not only that the UNO will adopt such a declaration of principle but that the United States will give the world convincing evidence that it has no intention of preaching to others a virtue which it is not ready to exemplify in its own policies.

Disarmament Opinion Growing in Congress

AFTER THE First World War, three years passed before a disarmament conference could be held. If big navy and big army interests have their way, it will be longer than that before one convenes after the Second World War. But they may not have their way, even though they started long ago to propagandize against another "tragedy" like the great Washington Disarmament Conference of 1922. The department of international justice and good will of the Federal Council of Churches calls attention to the fact that already five bills are before the House of Representatives and two before the Senate which express more or less perfectly the conviction of the churches in favor of lightening the burden and dispelling the menace of the vast armaments which the victor powers still maintain. House Joint Resolution 269 proposes that the United States convene an international conference for the reduction of armaments and military personnel by all the great powers. This proposal, which includes atomic armaments, was made by Matthew M. Neely of West Virginia. Representative Homer D. Angell of Oregon calls, in House Concurrent Resolution 106, for the creation of machinery within the UNO for international control and reduction of armaments. Mrs. Emily Taft Douglas of Illinois makes a similar point in her H.C.R. 115. The abolition of conscription by international agreement is sought by Congressman Jerry Voorhis of California in House Joint Resolution 292, which has the same purpose as Senate Joint Resolution 126, introduced by Senator Clyde R. Hoey of North Carolina. Representative Voorhis also asks our government to invoke the disarmament provisions of the United Nations Charter in his H.C.R. 117. The most far-reaching of all the proposals before Congress is that of Senator Glen H. Taylor of Idaho, who would instruct our delegates to UNO to seek agreements for limitation of armaments, the abolition of conscription and the establishment of a world republic. The text of each of these proposals should be studied carefully. They can be obtained from their sponsors in Washington. It is particularly important that public opinion in favor of disarmament in one form or another register its views within coming weeks, since Congress is likely to act on this issue before the expiration of the draft act in May. The American Legion is fully aware that a decision is about to be made, and has launched a determined campaign for permanent conscription.

Presbyterians Act to Stop Missions Grab

SHALL PROTESTANT denominations revert to their ancient vice of factional competition in home missions or shall they carry on and expand after the war the cooperative activities developed during the conflict? This was the question left on the doorsteps of church policy-making bodies when the struggle suddenly ended and the postwar world became a present actuality. The recent meeting of the Home Missions Council skirted the edge of this warmest of issues because the leading denominations had not made up their minds. Now however the Board of National Missions of the Presbyterian Church, U.S.A., has forced the issue into the open by a strong statement of its position. As reported on page 180 of The Christian Century, it stands squarely against competition and in favor of cooperation, "preferably under the oversight of the Home Missions Council." This applies particularly to united projects launched during the war, whose future is now in doubt. It also has a bearing on the growth of "essential services in such fields as public relations, field research and general policy making." The Presbyterian board, which has long stood out as one of the most powerful exponents of a united Protestant witness on the new frontiers of American life, does not stop there. It brings to life a proposal about which little has been heard recently, but which refuses to die quietly. This it does in urging "immediate approval of the proposed merger of eight general agencies to form the National Council of the Churches of Christ in the United States of America." This is of course the crux of the problem of Protestant cooperation. Most denominations are going to spend their energies and the money of their people looking after their own interests until they see what is done with this proposal. The Presbyterian board has provided a good example of how they can make sure that change represents advance.

De Gaulle Resigns: France In Another Crisis

GENERAL DE GAULLE'S sudden resignation apparently thrusts France back into the endless succession of party crises that did so much to undermine the Third Republic. True, a new three-party coalition has been formed and a Socialist provisional president, Felix Gouin, installed until the constituent assembly finishes writing the new constitution and elects the first permanent president of the Fourth Republic. That is expected

to be at about the end of May. But the new provisional president is little more than a figurehead. All the real powers of government are now to be turned back to the executive committees of the three leading parties—the Socialists, the Communists and the Popular Republicans. Despite the mutual promises of good behavior which these executive committees have made to President Gouin, it is unlikely that they will pull together long. De Gaulle's resignation came over an issue on which it is hard to have much sympathy for him. As a basis for the rebuilding of France, he insisted on a conscript army and a military budget of more than a billion dollars. His Socialist and Communist opposition contended that the last thing France needs at the present moment is a gigantic military establishment, and that the first thing it needs is to pour all its resources into rebuilding. Behind this difference over the army budget, however, was a deeper struggle as to the nature of the Fourth Republic. De Gaulle demanded a powerful executive; the deputies maintained the traditional French fear of a strong president and reliance on legislative control. De Gaulle's personality and status as a military man intensified that conflict. So France has gone back to balancing power between parties and short-lived cabinets. Such a political prospect would be dark under any circumstances. With a runaway inflation gathering momentum daily, the chance for stability in France seems almost non-existent.

Germany Opened to Private Relief

WELCOME NEWS came from Berlin on January 26. General Lucius D. Clay, head of the American Military Government in Germany, told a delegation of the American Council of Voluntary Agencies that Washington has reversed its former position and will now permit private groups to send relief to German civilians. The relief supplies which will be permitted to enter include medical and sanitary supplies, soap, cod liver oil, powdered milk, clothing and infants' food. While the "special categories" of German civilians who may receive these supplies are not defined, it is apparent that they include children. This important concession will probably mean that the lives of tens of thousands of children may yet be saved, although large numbers have already died. It reveals how inaccurate and misleading was the report of the commission headed by Bishop G. Bromley Oxnam, which recently returned from Germany to declare that "there will be no need or opportunity for the churches or individuals to contribute food or money to purchase food." Now both the need and the opportunity are officially acknowledged. Earlier in the week before the Berlin announcement was made Bishop Paul Garber, J. Hutchinson Cockburn and S. C. Michelfelder underscored the need when they cabled from the World Council office in Geneva a denial that the army ration of 1,550 calories was adequate. Bishop Garber, after a month in Germany, declared: "I can say with absolute confidence that many shiploads more of food must go to Germany if her children are not to be stunted, warped and lost to religion and good will. This assuredly is a job for the churches." The acknowledgment by the government that food, medical supplies and clothing are needed and its lifting of the ban on private agencies' doing what they can to provide relief marks a distinct victory for Christian public opinion. It may even signalize a final break with the Potsdam policy. The churches must now exert themselves to utilize to the maximum the opportunity which is open to them and work to widen this permission until it includes everybody who is in need, not only in Germany but also in Japan, which is still under the ban.

'Advocate' Calls for Mission to Japan

A COMMISSION of eminent American Protestants should immediately be dispatched to Japan to invite the Japanese people, as a nation, to accept Christianity as their religious faith, says the *Christian Advocate*. The *Advocate* nominates as the head of this commission Dr. John R. Mott, "the recognized elder statesman of the missionary enterprise around the world." An excellent suggestion! In addition, this most important of the organs of Methodist opinion is strongly convinced that the mission boards of all denominations should cooperatively organize to evangelize Japan. Supplementing the commission, whose work could be done in a relatively short time, the *Advocate* proposes that a task force of "the finest minds and the best skill the Protestant churches of the United States can supply" should be set up. It should follow the commission and be prepared to remain in Japan three to five years. Its purpose would be to broaden and strengthen Japanese Christianity "inside the pattern of the United Church." We are delighted that the concern which The Christian Century has expressed for immediate action for the conversion of Japan finds simultaneous expression in the most influential paper of the largest Protestant denomination. We agree with the *Advocate* that "a very great majority of American Protestants would support such a move in the interest of world-wide Christian unity and that they would heartily approve if the various mission boards worked cooperatively to that end." The question now is: What is the Christian leadership of America going to do about this opportunity, which may be gone tomorrow? This is a time for bold, imaginative, courageous action, taken on the highest levels and with the greatest possible speed. Such action will not be taken unless the church people of America are determined that it shall be taken and so inform their church leaders.

Why South Carolina Keeps the Poll Tax

IT WILL HARDLY surprise the remainder of the country that the South Carolina house of representatives has again defeated a bill to repeal the poll tax as a prerequisite for voting. Such actions long ago provided the standard argument for the passage of a national law making a poll tax illegal as a basis for the franchise. But the reason which led the majority of the South Carolina representatives to take this step again this year, in spite of the threat of federal action and the good example of

Georgia, deserves examination. "The Negroes are now trying to vote," said Representative Calhoun. "I know South Carolina has been ridiculed throughout the nation for its poll tax on general elections. But if we make it too easy to vote, we are going to have a two-party system. We have got to keep the Democratic party all-powerful." This is as clear a statement of the real issue as we have seen. The issue is not race. Race is simply the familiar and generally effective smoke screen raised to conceal the real issue, which is the maintenance of the one-party system. This system keeps in power a little oligarchy which would disappear from office overnight if the majority ever got a chance to express its will through a two-party choice. That oligarchy thus uses the poll tax as the instrument of dictatorship, which applies equally to all persons on the lower economic level, white and colored alike. Its use of the poll tax and the "adroit maneuvering of election officials" of which Representative Thomas boasted is fascism, whether he knows it or not. Hitler and Mussolini both got their start through one-party rule and the habitual muzzling of the majority by a minority. South Carolina cannot hide behind the fact that many machine-ridden cities, northern as well as southern, are dominated by one party. Some of these cities are reforming. New Orleans' overthrow of the last remnants of the Huey Long regime came in the same week that South Carolina voted for fascism. The issue is not regional but national.

Snap Judgments Worsen Industrial Crisis

EVEN THE RAY of hope that broke through the clouds when Ford and Chrysler reached a wage agreement with their unions and the packinghouse strikers went back to work failed to penetrate the gloom caused by the over-all mishandling of the industrial crisis. With more than 1,600,000 workers on strike and reconversion indefinitely delayed, the situation called for government to act in the national interest. When it failed to do so, former Governor Harold E. Stassen properly took President Truman to task. In an address in New York, the prospective Republican candidate for the presidential nomination in 1948 challenged the administration to lay down the necessary broad economic policies which make settlement on wages and prices possible. He rightly held that the establishment of such policies should be a bipartisan process in which all the great economic interests of the country should participate with industrial labor and capital. Such action to bring agreement on the basis of clearly recognized principles, and not the issuance of precipitate "snap judgments," he held to be the proper role of government. His mention of "snap judgments" undoubtedly referred to the brusque manner in which President Truman had dismissed an important proposal made by Benjamin F. Fairless, president of United States Steel, that the President call a conference in Washington of heads of representative companies to discuss "what kind of wage increase the economy of this country can endure without incurring the danger of an inflationary spiral with a constant race between mounting wages and mounting prices." Walter Lippmann promptly pointed out that this proposal meets the President's demand for fact-finding and that both labor and management are agreed that the wage increases must not be allowed to permit the price level to soar out of control. All of which underlines the wisdom of Governor Stassen's view.

From U.S.A. to U.S.W.?

HOW MANY Americans have read President Truman's message to Congress? Not many. It was the longest message ever submitted by a President, running to more than 30,000 words and filling almost five pages of the *New York Times*. The chances are that a majority of the members of Congress have still to read it. Like their fellow countrymen, they have been content to skim brief newspaper summaries. It is therefore possible that most Americans, both those in public life and those outside, still do not know that in his message of January 21 President Truman called for the transformation of the United Nations Organization into a full-fledged world government, with the people of the United States becoming citizens of that new world state.

Two months before Mr. Truman sent his recommendation to Congress, Foreign Minister Bevin had announced in the House of Commons that the British government is ready to merge the sovereignty of Great Britain in a new world sovereignty, operating through an assembly elected by direct vote of the peoples of the world, with a world judiciary administering world law backed by a world police. In editorial comment at that time we said that Mr. Bevin's "may have been the most important speech made in this century." (See "Is Britain Leading to a New World?" in The Christian Century for December 12, 1945.) President Truman, while not going into as much detail concerning the organizational nature of the world government he seeks as did Mr. Bevin, has now placed himself solidly behind the essential proposal made by the British foreign minister.

It is literally impossible to exaggerate the importance of these two declarations coming so close together, the one by the British secretary of state for foreign affairs and the other by the President of the United States. Taken together, they may mark the opening of a new era in history.

How did the President phrase this momentous announcement of his desire to see the United States enter a world government? Here are his words:

> The United Nations Organization now being established represents a *minimum essential beginning. It must be developed rapidly and steadily.* Its work must be amplified to fill in the whole pattern that has been outlined. Economic collaboration, for example, already charted, now must be carried on as carefully and as comprehensively as the political and security measures.
>
> It is important that the nations *come together as states* in the Assembly and in the Security Council and in the other specialized assemblies and councils that have been and will be arranged. *But this is not enough.* Our ultimate security requires *more than a process of consultation and compromise.*
>
> It requires that we *begin now* to develop the United Nations

Organization *as the representative of the world as one society.* The United Nations Organization, if we have the will adequately to staff it and to make it work as it should, will provide a great voice to speak constantly and responsibly in terms of world collaboration and world well-being.

We have italicized certain portions of this declaration in order to bring out its meaning. What President Truman is saying here is that the United Nations Organization as it now stands is no more than a "minimum essential beginning," but that it is capable of development into something better, and that the process of so developing it must "begin now" and be carried forward "rapidly and steadily." And what must this process of development be? It must be from the present conception of the UNO as a body in which "nations come together as states" to take part in "a process of consultation and compromise" to the emergence of a body which will function "as the representative of the world as one society." Or, in other words, a world government, in which individuals of all the nations will play their part as individual citizens, with a common citizenship, bound by common laws, under a common system of representation, owning a common allegiance.

As has been said, Mr. Truman did not make the conception as explicit as did Mr. Bevin. Yet it is all there as implicitly in his message as it was in the November speech of the British foreign minister. A world body which is not to be a body in which "nations come together as states" but is to be "representative of the world as one society" must be a world government of this sort. Could the realization of this proposal be anything less than a new era in history?

President Truman's call for the transformation of the United Nations Organization into a genuine world government has come at a dramatic juncture. On the one hand, the scientists have been insisting, ever since Hiroshima, that the concepts which ruled when the UNO charter was written at San Francisco have been outmoded by the atomic bomb, and that in the atomic age mankind must either achieve world government or perish. "One world or none!" The pressure toward new ventures, new concepts in the field of international relations which has piled up in scientific quarters during the past six months has reached enormous proportions. During the very week in which Mr. Truman sent his message to Congress it was given reinforcement by the announcement that radar pulsations had reached and been reflected from the moon, and that, in the words of the war department, "one obvious possibility is the radio control of long-range jet or rocket-propelled missiles, circling the earth above the stratosphere." Atom bombs hurled through the ionosphere around the globe to their mark on the other side of the earth constitute an argument for the end of the nationalistic phase of history which modern man, in his terror, can scarcely afford to ignore or to forget for one moment.

On the other hand, President Truman wrote his message in an hour when it was becoming distressingly clear that the infant United Nations Organization stands in imminent danger of lapsing into the same conflict of national blocs which wrecked the League of Nations. The jockeying back and forth in the first session of the Assembly, with the introduction of charges and counter-charges against Russia and Great Britain over Iran, Greece and Indonesia, is all too reminiscent of what went on at Geneva in the old days when every session of the League came to be a struggle of rival French and British ambitions and policies. Mr. Truman must have seen, as any ordinarily experienced observer could see, that the UNO was setting out on a course which threatened to divide the world into competing blocs and zones of rivalry rather than to unite it for lasting peace. This is the road to global disaster.

The proposal, therefore, to transform the UNO into a genuine world government points in the only direction in which there is a prospect of escaping the catastrophe inherent in competing nationalisms in an atomic age. Mr. Truman has grasped the urgency of the present crisis precisely as Mr. Bevin has. He has arrived at the same solution. There is, perhaps, a danger lest at this point the overly suspicious Russians see in the agreement between the Truman and Bevin views a hint of some new kind of Anglo-American combination against the Soviet interests, somewhat on the order of the Streit "Union Now" scheme for a fusion of the English-speaking states. The President should assure Moscow immediately that the transformation of the UNO he has in mind must of necessity include the U.S.S.R. Even then, it must be admitted, much time is likely to pass before Soviet thinking will agree that the time has come to sink national sovereignties in a world state. Nevertheless, the President's proposal is the only one to which, in the long run, Russia or any other nation can look for security.

We trust that it will not be thought that we are indulging in carping criticism of the President if we ask: Did the President fully realize the implications of the position which he espoused in this portion of his message, and does he really mean to go forward on this line? We ask this out of no unfriendliness for Mr. Truman but simply because it has sometimes seemed that, in matters of international relations, he could on occasion announce positions whose implementation apparently gave him little concern. The "twelve points" of foreign policy contained in his Navy Day address, and repeated in the message to Congress, furnish an illustration. We trust that, in coming out for the transformation of the UNO into a true world government, Mr. Truman has not only been fully aware of what he was doing and of the enormous forces of opposition—both foreign and domestic—which stand in the path, but that he has clearly in mind what he means to do to "begin now" the process of "rapid and steady" change. The need of mankind is far too great, the tragedy lying in wait far too terrible, for the President of the United States to make such a proposal as Mr. Truman placed in his message without meaning to devote to its implementation the full powers of his office for the remainder of his days as chief executive.

It will, of course, be said that at this stage the idea of transforming the UNO into a world government can be no more than a distant goal. That is true. Governments no less than individuals and interest-groups suffer from time lag. Despite their fears, it will be a long time before most of them—especially before the two giants, Russia

and this country—can be made to believe that security is to be found elsewhere than in armed self-sufficiency. But this is not, for those who believe that mankind now has its last chance to set up a world order of lasting peace, the fact of most moment. The fact of most moment is that the President of the United States has committed himself and, insofar as a President's words can, has committed his nation, to the establishment of a world government. Now it is up to those who can see beyond the horizons of nationalism to make sure that this goal is never forgotten or surrendered; to insist that the United States of America take the lead marked out by its President in the formation of the United States of the World.

On Taking Things for Granted

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember how Saul of Tarsus, in prison and not very far from the end, took down his old diaries and ledgers and set out his losses and gains? How he found the parts reversed, the gains become losses? I wonder if it would be a salutary thing if now and then, not waiting till the evening of life, we took down those yellowing records of ours and found out our losses. You and I need not wait for a time of leisure in prison, but—you never know.

Of one thing I am already sure: I have suffered loss through taking things and people for granted, especially people. And I imagine I am not alone in this grievous loss. It is all due to the impatience or perhaps to the greed which makes us hurry from the present to something yet unknown and better.

We take the place in which we live for granted, and give very little time to discover its beauty or its historic interest. We have half an eye on the streets down which we move or the fields or the river, but our chief thought is of some other scene. When we leave the scene in which we have spent years we shall not have enjoyed it. And so we go on, always as those who have had a place of abode or are about to enjoy one, but never wholeheartedly having one in the present, never "possessing our possessions."

Perhaps we take this visible earth for granted: your life here

> might once have been once only,
> And you missed it, lost it forever.

God forgive us, we may even take youth for granted.

Fruition belongs to the eternal life; that is a truth often neglected. But to enjoy things while you have them, to be alive to their wonder, to wait in silence for their word, that need not be an experience altogether deferred. Eternal life, as St. John has taught us, with all its peace and joy, can be known here. Perhaps we have missed this eternal life in some of its approaches to us, because we took for granted what would have proved tidings from that other shore.

We miss much by taking our friends for granted. There is regret from which I can never escape when I call to mind the splendid array of friends I have known, but might have known far more deeply. "What if that friend be God?" There is a place for reverence and surprise in friendship. From the eyes which we have known so long fresh light will break. So long, that is, as we are waiting to see it, or believe it is there. A man is not to be envied who is always making new friends and seldom enjoys his old. If it is true that we learn to know ourselves through the eyes of our friends, we must not take them for granted.

Once I lived for three years under the same roof as a scholar whose name is still revered among the learned. I had all the help from him that I sought, and could have had far more. I took my lot for granted, and often afterwards I wished I had drawn from his generous store of knowledge and wit and spiritual insight far more than I did. I wished I had said to myself, "Here is a great opportunity. See that you make the most of it, and do it now!"

Yes, when I take down those old books I can see many serious losses against which I can write the note, "Taken for granted."

Ever yours mindful,
QUINTUS QUIZ.

VERSE

Anger For My Bow

TIGHTEN the anger for my bow
Arched under heaven's wrath,
And let the flying arrow go
Across war's aftermath.

Tighten my anger to pierce the air
Within the crowded mart
Lest blood and water still run there
From anguished dying heart.

For empty temples mock a sky
Whose wares are cursed in the street.
Where is the scourge to make men cry
Against a soul's defeat!

FRANCES MARTIN JOHNSON.

Challenge

THIS is no time for fear, for doubts of good,
For broodings on the tragedies of fate.
It is a time for songs of brotherhood,
For hymns of joy, of man's divine estate.
Though echoes of old wars depress the heart,
Though greed and hate still curse men's nobler ways,
Though foul suspicion blasts our life apart,
It is a time for confidence and praise.
Let prophets prophesy, let poets sing.
Our dreams are not in vain. The night is past.
Together, as new hopes are wakening,
Let us proclaim, The Kingdom comes at last!
Our Babels crash. Let selfish flags be furled.
As brothers all, we build a Friendly World.

THOMAS CURTIS CLARK.

The Future of Christianity in Japan

By Walter W. Van Kirk

THE CLOCK OF DESTINY has struck for the Christian movement in Japan. All that has gone before is prologue—the decades of missionary effort, the propagation of the faith, the establishment of churches, schools and colleges. What now? Has the war made unlikely the expansion of the Christian enterprise in Japan? So it had been believed. Especially was it feared that the fury with which the war had been waged, the demolition and the incendiary bombing, and the dropping of atomic explosives upon Hiroshima and Nagasaki, had done irreparable damage to the Christian movement in Japan and extinguished there the candles of God that had been lighted by the missionaries of other years.

These fears have proved to be without foundation. We of the West were of little faith. We forgot, if we ever knew, that Christianity thrives upon persecution and waxes strong under adversity. So it was with the early Christians. So it has been with the Christians of Japan. Our deputation talked with scores of church leaders in Tokyo, Yokohama, Nagoya, Kyoto, Osaka and Kobe. There were no pessimists among them. On the contrary, we sensed a mood of confidence that Christianity will make significant advances in Japan during the years ahead. We ourselves became convinced of this. Why?

New Courage Among Christians

In the first place, the Christians of Japan are imbued with a new courage. While under pressure and persecution they discovered sources of spiritual power hitherto unrevealed. To be sure, some fell by the wayside. In every country, in time of war, there is a certain defection from the ranks of Christians. But the plus and minus signs in the arithmetic of God have a meaning all their own. The winnowing process by which the faithful are separated from the faithless yields for the faithful who remain a strength far greater than they had before. The Christians of Japan know now that the God to whom they are beholden is in very truth the God of their salvation. They are, therefore, the more eager to preach Christ to their countrymen and to undergird the new Japan with the principles of the Christian gospel.

Our Christian brethren in Japan are already laying the groundwork for a new advance. They are pleading for Bibles and hymnals for use in their prospective evangelistic endeavors. Congregations are being reassembled and pastors and laymen together are discussing the principles and policies to be followed in the reconstruction of schools and colleges. Christians in Japan look forward to missionary assistance in their work. General MacArthur has given approval to the return of a maximum number of missionaries. Six missionaries have already been selected as an initial force, and undoubtedly others will follow in due course.

Plans are under way for strengthening the Christian student movement. I was invited to address a student gathering in Tokyo. Fifty were expected; four hundred came. I was reminded of the student conferences of my undergraduate days. Amid the ruins of Tokyo four hundred young Japanese were singing praises to Almighty God and praying that wisdom might be given them to rebuild Japan in the spirit of Christ. The women leaders of the churches are stirred with the vision of a Christian Japan. They rejoice in the new freedoms that have come to them. They told us again and again how eager they were to use these freedoms for the expansion of the Christian movement.

Caesar's Household Reached

The entire Japanese Christian community was elated when the word spread that our deputation had been received by the emperor. They were tremendously encouraged when the emperor publicly expressed his interest in the efforts of the churches to establish a durable peace in east Asia. Prince Higashikuni told our deputation that he was studying the Scriptures. The younger brother of the emperor implores Kagawa to explain to him the New Testament revelation. Christians are sought for addresses before teachers' conventions, and outstanding Christians are invited to counsel with government officials. Caution must be exercised in appraising the significance of this concern for Christianity within the higher ranges of Japanese society. But certain it is that the Christians of that country are girding themselves for new conquests in the name of their risen Lord.

In the second place, Christianity in Japan need no longer deploy its forces to ward off the attacks of the militarists. Not for many years to come, if ever again, will the sword-rattlers be able to arouse the populace against the Christians. They are in disgrace, these self-proclaimed strong men whose ill gotten empire has crumbled into dust in their hands. Seldom has the military of any country so completely lost its onetime prestige and power. This is a clear gain for the Christian movement. Since the young people of Japan will no longer be indoctrinated with militaristic fanaticism they are much more likely to respond to the wooing of the God whose only sword is the sword of the Spirit.

No More Secret Police

Moreover, the dreaded secret police who spied upon the Christians and brought against them all manner of charges, including treason, have been liquidated. No longer will the hostile forces of military coercion and thought regimentation be arrayed against those Japanese who take upon themselves the name of Christ. The resulting situation cannot but conduce toward the expansion of Christianity in Japan.

Formerly occupied with defending themselves against the hostility of a war-crazed bureaucracy, these Christians now see themselves as instruments in the hands of God for the rehabilitation and redemption of their homeland.

This shift from the defensive to the offensive has already changed the character of the Christian movement in Japan from an esoteric society of the chosen few to a dynamically energized fellowship of religious reform for the entire nation.

Shintoism Loses Standing

In the third place, the faith of the Japanese in Shintoism has been shaken. This, too, is an entry on the credit side of the Christian ledger. The action of the emperor in repudiating his allegedly divine status has considerably weakened the appeal of Shintoism to those for whom ancestor worship was a form of tribute to the gods. If Hirohito is not divine, then his predecessors were not divine. And if his predecessors were not divine, the parent deities of Japan are themselves reduced to the status of imaginary beings. No religion, Shintoism included, can prosper when its gods are associated with fraud and deception.

Then, too, Shintoism had been so completely identified with the war effort that when that effort came to grief the people could not help but wonder what had happened to the Shinto gods. It is always risky to put one's gods into military uniform. When wars are not won but lost, the gods who had been believed to be the allies of the military are also counted among the losers. The Japanese masses somehow believed that their ancestral gods would lead their nation to victory on the field of battle. For millions of soldiers the promised victory turned out to be a bath of blood, and for countless civilians a path of pain. The gods who thus forsook their devotees in time of war will not be trusted in time of peace.

Shintoism, in relation to Christianity, has been weakened still further by the MacArthur directive ordering the withdrawal of all state support of that religion. No longer will the Japanese people be required through the use of public funds to give political support to Shintoism. No longer will Shinto doctrines be a required subject in the schools. No longer will government functionaries be permitted to equate the worship of Shinto with good citizenship. No longer will the Shinto shrine be the mecca of political pilgrimages. Already, according to news dispatches from Tokyo, the number of people currently visiting the shrines of State Shinto has fallen off fifty per cent.

It is conceivable that religious Shinto, as distinguished from political Shinto, may benefit temporarily from this divorce. In the long run, however, the disrepute which has befallen its gods by reason of Japan's military disaster, together with the repudiation of his alleged divinity by the emperor, cannot but compromise the position of Shinto in the thinking of the Japanese masses.

Buddhism's Outlook

In the fourth place, Buddhism as never before will be subjected to the acid test of survival on the basis of intrinsic merit. If Japan substitutes democracy for dictatorship—and there are many signs that this may happen—the result may be to enhance the prestige of Christianity at the expense of Buddhism. Christianity, by contrast with Buddhism, exalts the dignity of man. Buddhism, as a religion of mystic contemplation and of withdrawal from the strife and tumult of life, would seem to lack the dynamic and revolutionary qualities which are among the outstanding characteristics of Christianity at its best.

More than Buddhism, Christianity is the spiritual leaven of freedom, justice and social righteousness. More than Buddhism, Christianity challenges the traditions of caste and special privilege. More than Buddhism, Christianity engenders a zeal for economic and political reform. If, in the new Japan, the people embark upon a long continued quest for a more democratic society, Buddhism, by contrast with Christianity, may find itself unable to keep abreast of history on the march.

Christianity Now Equal

In the fifth place, Christianity in Japan for the first time is regarded as equal before the law. All discriminations which had the effect of penalizing Christianity have been swept away. Our deputation called upon the education minister on the very day when he issued an order which gave to Christian schools the same standing before the law as that enjoyed by state-supported schools. Everywhere in Japan we found Christians rejoicing in their newly acquired statutory equality. They applauded the statement of Brig. Gen. Ken R. Dyke, chief of the civilian information and education section of Allied headquarters, that "all creeds, religions and faiths, are placed on exactly the same legal basis."

All things considered, there is sound reason for believing that the future of Christianity in Japan is full of promise. Much will depend upon the strategy devised by the Christians of that country and by the churches of the West. In Japan the Religious Bodies Law has been abrogated. Opportunity is thus given to reorganize the Japanese Christian community along lines voluntarily agreed to by the various communions. The *Kyodon,* the Church of Christ in Japan, will be reorganized. A committee has been appointed to draft a united church constitution. The likelihood is that the structure of the new organization will more nearly resemble that of a federation of churches than that of an organic union with a commonly accepted creed.

Strategy for the Future

Our deputation was made to feel that a considerable number of Japanese Christians are critical of the *Kyodon* as that body was constituted under the prewar pressure of the government. On the other hand, there is a strong feeling that it would be a calamity if there were a return to the old days of denominational rivalries and sectarian biases. A general convention of the Church of Christ in Japan will be held in Tokyo in March. It is earnestly to be hoped that at this convention a new form of organization can be agreed to that will make possible a united approach in the fields of Christian education, social action, relief and reconstruction. If that can be accomplished, it will mean an incalculable gain.

The future of Christianity in Japan will be influenced, in large part, by the vision and statesmanship with which Western Christendom relates itself to the Japanese Christian community. Thirteen mission boards and agencies

have already agreed to coordinate their resources in support of a united Christian program in Japan. This step marks a considerable advance beyond the ecclesiastical procedures of the prewar period. Other and more ambitious steps should now be taken.

I close this series of articles by saying that if I were a younger man and possessed the necessary qualifications I would place myself at the disposal of our Christian brethren in Japan to labor with them for the evangelization of the Japanese people.

A New New Testament--Coming

By W. E. Garrison

WITH the modesty characteristic of their calling, the publishers of the forthcoming Revised Standard Version of the New Testament announce it as "the most important publication of 1946." It may turn out to be that. Certainly it is important enough to make this year one of the memorable dates in the history of the Bible in English.

The new translation, sponsored by the International Council of Religious Education, is the youngest member of the family of English versions of the Scriptures which, with their birth years, may be listed thus:

1568, the Bishops' Bible;
1611, the King James Version;
1881 (N.T.) and 1885 (O.T.), the English Revised Version, with an appendix containing renderings recommended by the American committee but not accepted by the British;
1901, the American Standard Version, with the American committee's recommendations incorporated in the text and the displaced British variants relegated to the appendix;
1946, the new Revised Standard Version of the New Testament, which is to be followed by the corresponding version of the Old Testament in 1950.

Some other early English Bibles might be included in this list of versions published "by authority," in some sense, of church or king. These are sufficient to serve the present purpose, which is to indicate the company in which the new translation belongs. It is in the direct lineage of the King James Version and the well known British and American Revised Versions.

Two Kinds of Translations

English translations of the Bible fall into two main groups: first, those produced by large and representative bodies of scholars and backed by some considerable degree of church sanction; second, those made by individual scholars on their own initiative and responsibility, perhaps fortified in advance by agreement with a publisher or, as with Wesley's New Testament, given wide currency by the personal prestige and religious leadership of the translator, but with no ecclesiastical authority.

The first constitute the main stream of translation. They preserve a continuity of familiar words, with only a minimum of change to keep them within reach of the modern reader's understanding and abreast of new knowledge of the ancient texts and languages. Further, they preserve the stylistic flavor and the emotional tone which were impressed upon the English versions four hundred years ago. They are relatively few in number, but the vast majority of copies of English Bibles in either public or private use are of these "authorized" versions. Another important family of this class is the Roman Catholic Douay Version of 1610 and its revisions, but this is a collateral line with which the new translation here under consideration has no lineal connection.

The second class, which began first in order of time, is represented by Wyclif and Tyndale in the early days and by Moffatt and Goodspeed in our own times, not to mention the many others who, during the past two hundred years, have volunteered their private translations of either the whole Bible or at least the New Testament. There have been many more of these free-lance translators than is generally realized. The value of their contribution has been very great. We are largely indebted to them for the discovery that the "solemn style" is not specifically biblical and does not necessarily represent the tone of the language of the Holy Ghost or of the original writers in Hebrew and Greek, but is merely sixteenth century English in a lofty mood.

Collective Scholarship Needed

The impulse to put the New Testament into the language of today first found an expression that gained wide publicity in translations published at the beginning of this century, especially Weymouth's New Testament in Modern Speech and the Twentieth Century New Testament. But these and other translations relatively free from stilted and antique diction were made before linguistic research had shown that the language of the Greek New Testament was not a special form of "New Testament Greek" but was the common (Koine) or colloquial Greek of the period. Goodspeed's New Testament was the first to be made with full awareness of this fact. My own feeling is that it represents the meaning of what was written, and the style and emotional tone in which it was written, more accurately than any other translation.

But no private translation can satisfy the entire need for a version of the Bible in a language other than the original ones. St. Jerome's Latin Vulgate was a private translation when he made it, but the church adopted it so completely that it became an authorized version. That kind of thing happened a few other times (e.g., Luther's German), but it is not likely to happen again. Translations privately made will stay private, however

excellent they may be and however popular they may become. There is also need of a translation representing, so far as possible, the collective scholarship of the church and having the highest attainable degree of church sanction for public as well as private use.

The Bible in English

For English-speaking Roman Catholics, the Douay Version meets these requirements more completely than any version ever can for Protestants. For English-speaking Protestants, the King James Version of 1611 occupied this place without a rival for nearly three centuries, and it still has wider use and more general approval than either of its revisions. It was produced by order of the king, James I, to whom the translators dedicated it with a flattering recognition of him as "the principal Mover and Author of the work." Thereafter it was "appointed to be read in Churches," as the title page of every edition certifies. This meant, of course, Anglican churches. But other churches have shown an almost equal commitment to it.

The Revised Version of 1881-85 was authorized by the Convocation of Canterbury and was produced by a company of able British scholars with whom an American committee was associated in an advisory capacity. Though it was an improvement in accuracy, nobody liked it and it has never been much used in the churches, even in England. The American committee had promised not to publish a revision embodying its recommendations until the English Revised New Testament had had the market for twenty years. In 1901 the American Revised Version was published. It was a better translation (we think), and it certainly won larger use in American churches than the British Revision ever did in British churches. After forty-five years, the time was ripe for another and more thorough revision which would still carry on the tradition of the "authorized" version.

Place of the New Version

That is exactly where the new Revised Standard Version comes in. As far back as 1928 the copyright of the American Standard Version (the revision of 1901) was transferred to the International Council of Religious Education. This is a body in which forty of the leading denominations of the United States and Canada cooperate. The suitability of such an organization to be the custodian of the text and to sponsor what should serve as an "authorized" version—since no organization is competent literally to "authorize" a version on behalf of all the churches—is obvious. A Bible committee was appointed. The committee was not immediately instructed to prepare a new revision but was directed to consider whether a revision was desirable. It decided in the affirmative and began work in 1930. Two years later its labors were halted by lack of funds. This defect was remedied in 1937. The work then began in earnest. The New Testament section completed its task about a year ago.

The following nine men, representing at least seven different denominations, served on the New Testament section of the committee during all or almost all of this eight-year period: Luther A. Weigle (chairman), Henry J. Cadbury, Edgar J. Goodspeed, James Moffatt, Walter Russell Bowie, Frederick C. Grant, Millar Burrows, Clarence T. Craig and Abdel R. Wentz.

This is an impressive list of scholars. It is notable that it includes the names of the two men (Goodspeed and Moffatt) who made the most valuable and most widely accepted individual translations. The first draft of the new translation of each book was prepared by one or two members of the section. Copies of these drafts were distributed to all members for their careful study before meeting to discuss them. The entire section had thirty-one meetings totaling 146 days—nine hours a day—at which every chapter and verse was gone over in a succession of corrected drafts. Every departure from the American Revised Version required the approval of two-thirds of the entire committee, including the Old Testament section. In addition, the officers of the International Council of Religious Education served as *ex officio* members of the Bible committee, and there was an advisory board consisting of representatives of thirty-five of the forty denominations which are members of the International Council.

Every Syllable Scrutinized

The reader who is disposed to criticize certain renderings in the new version should at least realize that they were not accepted by inadvertence. Every syllable has been put under the microscope of this collective scholarship. Probably any single member of the New Testament section, working alone, could have produced a more brilliant and arresting translation. Two of them have actually done so. But only this sort of patient cooperative work could have made a translation which not only represents the best of modern scholarship but fits the habits and feelings of the churches which are expected to use it.

But why all this work and worry to make a new translation? What's the matter with the old ones? In brief, these are the considerations: a better Greek text is now available than the one on which the King James Version was based; the understanding of Greek syntax and vocabulary has been improved; the nature of "New Testament Greek" as the common (Koine) style of its period has been discovered; and the English language has changed. If the purpose of a New Testament passage when read in public worship or private devotions is to give a solemn and melodious sound, the King James Version is wonderful, though perhaps the Latin Vulgate would be better. But if we are to read (as well as sing) "with the spirit and with the understanding also," it is important to have a translation which says in English what the original writers said in Greek, and which says it so that ordinary people can understand it. How well this purpose has been achieved, and what compromises (if any) have been made in the interest of retaining the liturgical tone which is congenial to traditional habits of worship, will be considered when the release of the new volume (on February 11) makes it possible to quote and comment on its text.

German Churches in the Crucible

By Ewart E. Turner

FOUR MONTHS of travel among German churches and pastors have brought me a feeling of profound respect mingled with growing foreboding. Let me begin with the foreboding, for the best about any human situation deserves the final word.

One price that the German church has paid for its mighty resistance during twelve years of nazi terror is the ascendancy of eschatological theology. This is more serious than a mere recourse to sharp and simple creedal tools, a phenomenon always accompanying an epoch of open conflict with some stark paganism. The emergence of eschatological theology in the powerful Confessional Church has political and social consequences ominous for European reconstruction and the fate of our century.

The Peril of 'Otherworldliness'

"Otherworldliness" has been a historic handicap of German theology. Its persistence has been a cause of concern to many of Germany's best thinkers in recent decades. The rise of a state embodying paganism in doctrine and practice brought the German church down to earth. The landing proved not a disaster but a blessing. The embattled Pastors' Emergency League, under Niemöller, found itself forced to do combat on political issues, opposing the acts and ideology of "the powers that be."

For a while many Confessional pastors hoped that the "moderate wing" would win control of the National Socialist party. Niemöller, though a patriot of patriots, realistically gave up this hope after his historic interview with the führer in January 1934. He opposed the chief political tenet of National Socialism, the claim that there is no authority higher than the state.

This anti-nazi stand, forced on the Confessional Church but accepted by it, shattered traditional otherworldliness. The "moderates," who always outnumbered the Confessionals during the church struggle, clung to the separation of earth and heaven as the rationale of their refusal to join issue with Hitler apart from his encroachment on their legal prerogatives. The Confessionals, however, carried the war into the political field, attacking repeatedly the persecution of the Jews and sheltering them illegally, and protesting "mercy" killings, concentration camps, perversion of law courts, destruction of civil liberties. During the war Confessionals were arrested for praying for their enemies and refusing to pray for victory. The Gestapo attacked the Confessional Church savagely for its proclamation protesting the invasion of Czechoslovakia.

Hope Deferred

All this was this-worldly. It drew the fire both of the nazis and of many Lutherans on the ground that it was "mixing in politics." The glory of these *Vaterland*-loving pastors was that they despised the shame and mixed in politics. They developed clear political instincts and faced issues squarely.

Thus a great hope was awakened, the hope that after the war political instinct would be mediated to larger classes by this most vocal and respected group in the land. But up to now this consummation so devoutly to be wished for has not taken place. Most Confessional pastors regret the organization of political parties in Germany "so soon." They are not associating themselves with any of the several democratic parties that have promise. They complain of the preponderance of Communists in high places, yet view indifferently the elections scheduled in the American zone. But most serious of all, the greatest political idea and need of our century finds faint echo in Confessional circles today—the development of international law and organization to secure the outlawry of war.

There is a tragic theological explanation for this, apart from the centuries-old tensions and dangers which have created in Europe national insecurities unimaginable in America and which have retarded the Continental Christian conscience from outspoken opposition to war as a system. (Even the Swiss churches have never officially opposed the drafting of their clergy into military service.) The theological explanation is that in the process of resisting Hitlerism the Confessional Church turned violently against all forms of theological liberalism and found balm for its battle wounds in recourse to an eschatological literalism which undermines the idea that it is possible for political action to bring permanent results.

Eschatological Emphasis

In conversations all over Germany pastors would tell me of their sincere hatred of war and how they teach against it. But to the question whether the hour has not come for Christian forces to lead in demanding a world organization capable of ordering international conduct they simply answer, more or less explicitly, that they do not believe such an organization is possible. "You cannot by-pass the book of Revelation"; "There will be wars and rumors of wars," they add. With one-third of Germany's population under Russian occupation, with announced Allied determination to allow only a subsistence level of economy, with cities destroyed, families separated, millions dead and dying, the temptation to disillusion and pessimism is luring German religious thinking in the direction of a new and hopeless otherworldliness.

After World War I German youth, repelled by the otherworldliness of the German church, turned to radical political movements for some program to heal the wounds and alleviate the despair of the fatherland. Will it be otherwise after this war? Suppose the German church can offer German youth no hope for the reconstruction of their fatherland and no spiritual resources that would give them confidence to attempt it. Suppose it assures them that the world is evil and that the church offers only a haven where they can take shelter from recurring disillusion. Will the young accept that as the truth concerning God's purpose for man, or will they, instinctively

seeing man's dignity and calling in nobler terms than millenarian Christianity can conceive, turn to other forces for help in fashioning their nation's destiny—and the whole earth's?

The Evangelical Church in Germany in its attitude to the war system is where many American Christians were in the 1850's, when human slavery was justified by Bible proof-texts. In this respect German Catholicism has not advanced beyond German Protestantism. War, it holds, is the call of country and must be obeyed, whatever the government or whatever the issues. But owing to its belief in the necessity that God's people shall influence the course of human society, the Roman Catholic Church in Germany is using its revitalized forces to erect political institutions which will preserve government by consent. Sound instinct and lessons learned have restrained it from resurrecting the Center party and the Bavarian Peoples party, the former Catholic political organizations. Instead, Catholic political leaders are seeking to unite with Protestants in the Christian Democratic Union (called the Christian Socialist or Christian Democratic party in some parts of Germany). This group offers real hope, but only if the right-thinking citizenry support it *now* and wholeheartedly.

Political Apathy

Thus far political apathy has characterized all except the Communists and the Social Democrats. Everywhere there is a wariness toward party membership growing out of twelve years of nazi persecution of Weimar republicans and rendered more acute by the fact that those who became party members during those same twelve years are now in prison or under hard-labor assignments. In addition, there is the bitter preoccupation of everyone with finding shelter, food and fuel.

Dr. Andreas Hermes, chairman of the Christian Democratic Union until he was recently forced out, told me he expected that this apathy would begin to disappear with the coming of spring. Confessional Church leaders could then play a decisive part in urging political responsibility on their well organized and dynamic congregations, who are looking for guidance for "the next twelve years." Well, maybe.

Hope in Young Pastors

A significant younger group in the Confessional Church is aware of the issues involved and is teaching and practicing political responsibility. The hands of these younger pastors will be strengthened or paralyzed by the developments of the coming three years in international relations. If eastern Germany is lost to Russia and Poland, if the Ruhr is severed under French pressure, if the carpetbag era of occupation is continued with no fixed date for its termination, if the German people are reduced economically "for all time to the level of Poland," then despair and introversion will repoison the German spirit.

On the other hand, it would take only one inspired leader or nation among the Allies to summon the peace-hungry masses of the world to a new beginning. New for the vanquished, too. Nothing would do so much to stamp out the remains of chauvinistic nationalism in Germany, and to prevent its future resurgence, as to invite Germans to join with the rest of Europe and with the world in sharing responsibility for international organization.

Germans have heard so much of democracy in the last eight months. They want and need to see some. If they were given a true vision of the democratic way, it would affect the whole political development of postwar Germany, and its theology.

This is the first of two articles by Dr. Turner, former pastor of the American Church in Berlin. In his second article he will present the hopeful side of the German church outlook.

VERSE

Triumph

TIME after time his castles fell; but he
Time after time, when ruin seemed complete,
Drove on; and built at last his victory
Out of the crumbled bricks of old defeat.

STANTON A. COBLENTZ.

The Coming of Lincoln

NOT from a home of high and honored name,
Nor from a mansion barred with pride and gold,
But from a cabin, open to winter's cold—
From a rude hut our master statesman came.
Stark, lonely hills were silent all around
When in that shack a simple mother wept
For her new son, who in her weak arms slept
As she thanked God in prayer and joy profound.
No lordly acres heralded his birth;
Only bare fields that mocked the hungry poor,
Only bleak woods that drowsed the seasons through.
But God was good, that cabin home was true:
Warm suns looked kindly through that open door,
Hailing a man to mend the ways of earth.

THOMAS CURTIS CLARK.

'The Night Is Far Spent'

"IF in this midnight jungle growth you find
The promise or suggestion of a way,
Call us through darkness; all our wills combined
May yet conduct us toward the light of day."

"I find no path." "How did we come here, then?"
"No trace remains." "No gleam behind, you say?"
"Not even to return and start again."
"But there *is* light! . . . Within us! Look, and pray!"

GEORGE EDWARD HOFFMAN.

FEBRUARY SURVEY OF BOOKS

A Philosopher's 'One World'

NATURE AND VALUES. *By Edgar Sheffield Brightman. Abingdon-Cokesbury Press, $1.50.*

THIS BOOK, comprising the Fondren Lectures for 1945 at Southern Methodist University, is, according to an estimate printed on the dust-jacket, "a brilliant answer to present-day naturalism." This will be the judgment of the reader who is already committed to the metaphysics of personalism, including personalistic theism. But the book, since it is simply a reiteration of old arguments pretty badly shaken by new ones that are here ignored, will be unconvincing to the reader who previously knew the personalist tradition and was unmoved by it.

Professor Brightman likes the new naturalists (contributors to *Naturalism and the Human Spirit)* for attempting to supersede the traditional mind-matter dualism of Descartes, and for trying to make values, ideals, or simply the "human spirit," more at home in the real world. But he frowns upon any superseding of the traditional spiritualistic metaphysics and, what is more curious, of the very special kind called personalism. To get "one world," instead of the two distinct ones of spirit and matter, he demands that the traditional materialists do all the surrendering and band with the traditional spiritualists, descendants of Bishop Berkeley. He thinks this is the way to save philosophy from the general disrepute into which it has fallen. The mistake of the new naturalist (e.g., Dewey) is in assuming a position that is neutral, or equally accommodating (without substance-dualism), to spiritualism and materialism.

Professor Brightman strives (like Professor Sheldon) to reduce the new naturalism to the old materialism, in order to have before him the straw man he is accustomed to attacking and demolishing. From the first, he equates naturalism with materialism and personalism with idealism, and thus the old stage with the old issue is set. His native optimism saves him from expecting the old stalemate as a result. The spiritualistic metaphysics will win.

He berates the new naturalist for not defining "nature." His own definition is to be gathered from a collection of excerpts such as the following: ". . . identify nature . . . with the world of sense objects" (p. 38); "nature is what is implied in sense-experience" (p. 45). (These tell us *where,* not *what,* nature is.) "Nature gives life to [finite] persons, and takes it away" (p. 57); ". . . mind is not a part of nature" (p. 44); "Nature is divine experience" (p. 114); ". . . every energy of nature is a deed of God" (p. 120); "Nature is God in action" (p. 120). "Nature is in mind," because "all the evidence for nature is in personal consciousness" (p. 123). A natural body such as a brain "is the Divine Personality in action at the point of the continual creation of a human personality" (p. 125). From such pronouncements as these we are to know what Professor Brightman means by "nature." Reading them in their contexts helps a little but not as much as the hungry reader hopes. And if "every energy of nature is a deed of God," the atomic bomb over Hiroshima is, one would think, one of the most striking revelations of Divine Personality.

When I sat down to write this review, I vowed not to lapse into irony. Professor Brightman does not deserve it, because he has kept burning one of the torches that illuminate the nature of spiritual values. But I am sure that even he has felt the inadequacy of his formulation of them when talking shop with ordinary people whom he would like to influence—ordinary people who always will instinctively shy away from the Berkeley-Howison-Bowne position as from something implausible or just queer. One wonders if his personalistic metaphysics doesn't actually get in the way of a stout and contagious appeal to respect persons and personality for what these are in the experience even of morally anxious and sensitive people. You don't have to picture the universe as a Person and everything in it as persons in order to get people to respect personality. In fact, their vision and conviction of (good) personality as supremely valuable is only clouded by such exaggeration. Besides, they will eventually discover the invalidity of the inference from "all evidences being in personal consciousness" to the conclusion that everything is fundamentally personal.

VIRGIL C. ALDRICH.

Studies in Faith and Credulity

THE SAINTS THAT MOVED THE WORLD. *By René Fülöp-Miller. Thoms Y. Crowell Company, $3.50.*

SAINTS are not all molded to one pattern. They are specialists, rather than general practitioners in perfection. The five chosen for discussion here, each with the author's characterization, are: Anthony, the saint of renunciation; Augustine, the saint of intellect; Francis, the saint of love; Ignatius Loyola, the saint of will power; Theresa, the saint of ecstasy. These are chosen "from among the 25,000 saints recognized by the Church." By implication, saintliness is not authentic unless recognized by the Roman Catholic Church. Canonization, as is well known, requires the verification of at least three miracles wrought through the instrumentality of the candidate's relics. No miracles, no saint. The world is now ready, the author believes, to be led to a renewed "faith in a supernatural reality" through a new appraisal of the saints who, by a notable degree of that faith, achieved not only the heroic virtues which command universal admiration but also the miraculous potency which secured their canonization.

The specific subject matter of the book is a recital of the lives of these five selected saints and an evaluation of their characters and services. Its unifying theme is the primacy of supernatural reality. The enforcement and illustration of this truth by the physical as well as moral marvels in the lives of the saints links it inseparably, so far as the author's argument is concerned, with the miraculous manifestation of this reality in human affairs.

The vogue of dogmatic rationalism has passed. Science and reason, after learning many other things, have learned a little modesty. They never were as intolerantly self-sufficient and domineering as the ecclesiastical and theological dogmatism against which they reacted, though the author says they were. At least they never (with possible brief and rare exceptions) employed gibbet and faggot as means of enforcing their views. But be that as it may, he now sees a rapprochement of science and faith, beginning with William James, who was "the first to arrive at the conclusion that the fundamentals of the spirit of religion are not incompatible with modern science and its methods of thought." In these words Mr. Fülöp-Miller momentarily ignores what he must know about the long line of thinkers before James who also had that conviction, exaggerates James' contribution to it, and creates an unwarranted expectation as to the thesis of his own book. He is not writing about the compatibility of the spirit of religion with the spirit and method of science.

Again, he points in one direction while preparing to go in

another when he stresses (still in his introduction) the fact that our ideals of social justice, our democratic creed, our humane principles and our understanding of economic problems are all parts of our heritage from men of faith. That is largely though not wholly true. But certainly these things are not a heritage from the saints selected for treatment here, and that is not the point for which the book argues.

The author's point of view is further, though somewhat incidentally, defined when he writes: "In the year of Theresa's birth (1515) Luther proclaimed his schism. Calvin made of Geneva a second Rome. Henry VIII had founded his own church, and Mary Queen of Scots submitted to the dictates of the heretic John Knox" (p. 331). It is scarcely necessary to point out, as a matter of chronology, that in 1515 Luther, still a good Catholic and recently made vicar of his order and superintendent of several monasteries, had not yet written his theses, that Calvin was six years old and Knox no more than ten, and that whatever Henry did about the Church of England was done much later. Perhaps these items are cited as consequences of Luther's "schism" rather than events of the year, but "had founded" certainly seems to carry that event back. The main point, however, is that Luther is viewed as proclaiming a schism, the Church of England as something founded by Henry VIII, and John Knox as a heretic. Knowing the standpoint from which the author describes these men and events, one knows also the standpoint from which he observes, and the criteria by which he evaluates, the lives of the saints.

The biographies of the five saints are exceedingly interesting, and also edifying if the legendary elements are taken as such. The author, following the pattern of the most pious hagiography and even less critical than Jacobus da Voragine in his *Golden Legend,* recites every legend as though it were well documented history. Anthony was pursued and persecuted by devils—the great clever ones who tempted him with libidinous displays, and the little clumsy ones who bothered him for twenty years on Mount Pispir. After his return to the desert from Alexandria, where he had gone at ninety to defend orthodoxy against resurgent Arianism, about which he knew nothing but which he could answer by the simple statement, "I have seen Him," he was guided by wolves when he went to visit the still older hermit, St. Paul of Thebes, who died while he was there and had his grave dug by two lions. (Why omit the centaur and the satyr which Jacobus includes in the story? This seems a sad concession to the modern spirit.) Anthony was, in truth, a notable exponent of the principle of renunciation. One realizes "the eternal timelessness of the problem," even while questioning whether the renunciation of life itself as an evil is the best possible approach to the solution of the problem. The church treats its great ascetics as saints to be honored, not as examples to be generally imitated. The crucial question, still unanswered except by dogmatic assertion, is whether Anthony's practice of renunciation brought him a truer knowledge of God and a closer likeness to the Christ who "came eating and drinking."

Augustine lived a dramatic life, and any fair record of it is dramatic. Fülöp-Miller tells it well enough, but adds nothing of importance to previous knowledge or understanding of it. He has little to say of Augustine's theology as the foundation of the medieval church, and is evasive and ambiguous on his encouragement of the persecution of heretics, but the heretics themselves—Arians, Donatists and Pelagians—he views with Augustine's eyes.

As to Francis, nothing new is possible but the old story is told in all its original loveliness. Some of the legends are related as legends, others as established facts. The special merit of this chapter is its characterization of Francis as the apostle of love, rather than of poverty. He practiced poverty, but he both practiced and preached love. Here was one case in which a saint's most notable quality was not a private specialty, like Anthony's asceticism or Theresa's visions, but something to be recommended to all men.

No account of Ignatius Loyola can give him a strong appeal for Protestants, least of all one which focuses attention upon his use of will power. He trained the will power of his followers to make them complete masters of their personalities, and subdued their wills into absolute submission to his own will and that of his successors in office. It was a good system, for the purpose he had in view. The account of Ignatius is followed by a discreet and selective survey of the work of the Jesuits. On this topic, the reader who wants more may profitably go back to Fülöp-Miller's earlier book, *The Power and Secret of the Jesuits,* which I have recommended to generations of students as perhaps the best single volume among the hundreds that have been written on the Jesuits. (You don't "run the gauntlet," as on page 297. See Webster under "gantlet.")

There is not space to say much of Theresa. One may have some mental reservations about the miraculous nature of her ecstasies and visions and yet not begrudge her the title of saint. She was, from any point of view, a wonderful woman. The author's tendency to indiscriminate laudation of his saintly subjects is seen in his praise of her poetry. She was, he says, "a poet by the grace of God," and he adds that "her fame as a poet is recognized in the history of letters and lives on through modern times." Not among those who have read her poetry in the original. Most of it is jingling pious doggerel. Peers, in his very sympathetic *Studies in the Spanish Mystics,* agrees completely with this opinion. Her prose style was excellent. But neither her strength in prose nor her weakness in verse is very important. Neither, so far as I can see, is it terribly important whether the Carmelite nuns were "calced" or "discalced" (i.e., with or without shoes). For Theresa, it was a burning issue because it was symbolic of the parting of the ways between a comfortable kind of religious life and the way of complete renunciation. That brings us back to Anthony's position. But Theresa is by far the more winsome advocate of renunciation, and she had much more than that to justify her sainthood.

W. E. Garrison.

Our Most Powerful Minority

One Nation. *By Wallace Stegner and the Editors of Look. Houghton Mifflin Company, $3.75.*

The make-up of *One Nation* is a unique combination of text and pictures. The pictures are well chosen, the text is written with colloquial vividness. As a partial course in the modern cultural history and composition of America, the book is unexcelled. What a tragic procession they make—these minority groups: Filipinos, Japanese, Chinese, Mexicans, Hispanos, Negroes, American Indians and Jews! The attitudes of intolerance displayed toward them and the actual incidents portrayed make a sad recital which fills the reader with shame and makes him fear for the future of America. It is a devastating arraignment of Americans.

For myself I am a better American for having read *One Nation.* I understand the problems of large segments of my fellow Americans with greater clarity and deeper sympathy. I am more profoundly dedicated than ever before to stamping out intolerance in America. By the time I had read four-fifths of it I was ready to begin circulating it with the fervor of an evangelist.

But then I found that the collaborators, leaving the cultural and racial field, with apparently inadequate knowledge fortified by some unjustified assumptions and some ancient history, had treated religious intolerance. Mr. Stegner and the editors of *Look* have singled out Protestantism in America as a prime example of intolerance, particularly in its relation towards the Roman Catholic Church. To speak today of the Roman Catholic Church—the strongest and best organized religious group in America, the most effective of all religious groups in its public relations program, the religious body that beyond all others has political influence—as a "persecuted" minority, as the "victim" of Protestant "intolerance," is to play loose with words and with facts.

When Protestants are singled out by name for condemnation for intolerance, the Protestant record of tolerance needs to be pointed out. Actually there is less hostility and intolerance toward the Roman Catholic Church in liberal Protestant circles than ever before. The desire for mutual cooperation, wherever possible, has grown. There is a feeling of deep shame and humiliation whenever acts of intolerance are committed. Protestants regret the infrequent (once in the 1830's, p. 274) Yankee custom of allowing convents to burn, even as they regret the infrequent witch persecutions of the seventeenth century. And let it be recorded that the opposition to the Ku Klux Klan (p. 276) was nowhere stronger than among Protestant people themselves.

There is an unstated assumption in this particular part of the book (pp. 273-99) which is current among a good many agnostic intellectuals and others—the assumption that Protestantism is merely a diffuse, amiable good will, and that whenever Protestantism speaks plainly on behalf of beliefs and practices for which it stands, to the point of opposing Roman Catholic practices, then it is being intolerant. Required reading for Mr. Stegner and the editors of *Look* should be Bishop Oxnam's address given in St. Louis on Reformation Sunday, October 28, 1945.

It is not intolerance when Protestantism opposes the Roman Catholic strategy in America. Under a totalitarian church which claims the right to control the state, democracy as we know it would not exist, and the gains of Protestantism would be wiped out. Do Mr. Stegner and the editors of *Look* know what the accepted Roman Catholic point of view is? These collaborators say: "Catholicism in America is neither a dominant church nor a state church" (p. 275) and they discount "the church in politics." Would they deny the fact of a relation between the Catholic Church in America and the Vatican—the Vatican which maintains a secretary of state and to which the United States sends an "unofficial" ambassador? Is that being in politics or not? In an approved textbook for Catholic universities entitled *Catholic Principles of Politics* the American system of separation of church and state is condemned, and it is pointed out that the Roman Catholic Church should be recognized by the state as the only true church with all the rights and privileges thereto attaching. And Msgr. John A. Ryan, the co-author, has written that the American Constitution can be changed to favor the Roman Catholic Church and that "non-Catholic sects may decline to such a point that the political proscription of them may be feasible and expedient."

One Nation says: "Any Protestant, Jewish or agnostic American is entitled to disagree with Catholicism on issues like birth control" (p. 275). But its authors are not realistic when they ignore the fact that for this "persecuted" minority the issue of birth control is more than a matter of disagreement in opinion. Where Catholics as a group have political power, as in Massachusetts and Connecticut, they have succeeded in making the dissemination of birth control information to Protestants a legal offense. On which side is the "intolerance"?

What is the story of religious intolerance in America today? When *One Nation* makes a blanket condemnation of the Protestant church and pictures the Roman Catholic Church in the category with Negroes and Jews as being equally the victims of intolerance, it betrays an incredible naiveté and a lack of realism about the truth concerning today's religious situation in the United States.

It is regrettable that what might have been a book to be widely commended should be marred by this unfortunate and untrue implication. Inasmuch as *One Nation* is unjust to the great Protestant group in America, many of whom have battled against intolerance even at the cost of life and privilege, it is hoped that those who read it will have the background and the awareness to enable them both to evaluate with accuracy this implied condemnation of American Protestantism, and to complete the picture for themselves.

FREDERICK M. MEEK.

A World State--Quick!

LET'S TALK ABOUT THE PEACE. *By Henry G. Alsberg. Hastings House, $2.75.*

IN 316 pages of close reasoning, sound historical facts, careful, minute, and often on-the-spot first-hand observation, intelligent analysis, lucid writing and carefully drawn conclusions, Mr. Alsberg demands: (1) a federation of western Europe; (2) the repudiation of nationalism everywhere; (3) a world league which is really world-wide and not merely a new balance of power; (4) total disarmament the world around; (5) a small but effective international police force responsible only to the world league; and, by implication at least, (6) a world state and world government as the only possible road to a lasting peace.

Six months ago, which means even at the time this book was on the presses, this would have sounded like so much utopian dreaming. Today most intelligent and informed world observers recognize this program as not merely the absolute minimum but as a *sine qua non*. Every reputable physical scientist, from Einstein, Urey, Compton and Oppenheimer on down, has come out in favor of the world state and world government. So has the now famous New Hampshire conference of scientists, educators and editors. The burst of the atomic bomb in the desert of New Mexico last July and the consequent birth of the atomic age has made the difference. The people and groups (including even the churches) who still put their faith in the United Nations Organization—which Mr. Alsberg clearly and irrefutably proves to be only a repetition of the old balance of power idea, which has already cost us two world wars—are as hopelessly outdated and outmoded now as were the die-hard isolationists in the days of the birth of the League of Nations. But unfortunately the common people, the men-in-the-street, do not seem to know this yet. And the governments, of course, are still "composed of diplomats who represent foreign offices rather than of people" who represent the interests and welfare of the people, of humanity, at large. Unless it is possible, therefore, to get the people on a fairly broad scale to read such books as Mr. Alsberg's and vociferously to demand government action in consonance with his demands—all of which is, unfortunately, most unlikely—the world will probably continue to be organized by nationalistic governments, which are economically powerful enough to help invent atomic bombs but not mentally alert or morally and spiritually wise enough to recognize that the dawn of the

atomic age has given us a new world wherein we shall either *at once* create "One World" or else destroy ourselves. So much at least seems so obvious (at least to this reviewer) that one feels apologetic for pointing it out again. And yet, unless—or until—we wish to destroy ourselves, it needs to be pointed out *ad nauseam;* which is probably the same thing as saying: until either enough of us are wise—or scared—enough to demand and get such action from our governments or until most of us are blown to bits by atomic bombs.

This is not to say that the reviewer agrees entirely either with all Mr. Alsberg's analyses or with all the details of his specific prescriptions. However, even to point out such minor disagreements would be a sheer waste of effort. It is the essential features of Mr. Alsberg's analysis and of his suggestions for present and future action which are of the utmost importance, and with these few intelligent modern thinkers or observers will be able to find much fault. In the light of the atomic bomb—of which Mr. Alsberg could know nothing at the time of the writing of his book—one would want to add to his specific suggestions that of a continuous world-wide inspection of all industrial and technological plants under the authority of the world league, in order to prevent not merely the final assembling of atomic bombs but also the creation of the parts which go into it. And, in the light of the same fact, one needs to point out that the time for the creation of the instruments of real and lasting peace, while horribly short even in the mind of Mr. Alsberg before the atomic bomb, has been incredibly shortened by the events of last July and August. But, aside from these additions, Mr. Alsberg's demands constitute sheer hard-headed realism, to which we cannot pay enough or speedy enough attention.

PAUL ARTHUR SCHILPP.

Newsmen and Churchmen

OUT OF THE HELL-BOX. *By Irwin St. John Tucker. Morehouse-Gorham Company, $2.00.*

MANY a thoughtful newspaperman has discovered that the mission of good journalism and the mission of the church are fundamentally the same. Both are concerned with the things humanity thinks and says, plans and does. Both articulate mankind's better impulses on matters of the public interest. When both these functions are found combined in the career of one individual, it dramatizes this relationship conclusively. Irwin St. John Tucker is one such person, who has written down the story of his double life—and particularly of how the newspaper career has enriched and enlarged the career of the cloth.

Working six days a week on the copy desk of the *Chicago Herald-American* puts life in vivid perspective on the seventh day for the priest in the pulpit of St. Stephen's Episcopal Church in Chicago. A newspaperman who also becomes a clergyman can bring to his church a peculiar appreciation of how men and women like those in his own congregation can be so cruel and silly, selfish and trivial—and in another moment so sympathetic and courageous. He sees at first hand the vice and inhumanity of everyday, as well as its good news and comedy. Tucker compares the short-lived history of the present, alternately absurd, revolting and heroic, with the hell-box—the metal truck in the print shop where the dross and used type from each day's newspaper is thrown to be melted down and used again. The church, he says, has human metal in its own hell-box, and its concern is to salvage as much as possible. Names and fashions change from day to day, and age to age, but the newspaper and the church alike find that the misery, the hope, the hatred and the joy remain the same; the Bible itself "has the stamp of the war correspondent, the crime ferret, the political analyst. Above all, it talks the language of the police reporter."

"Newspapermen," Tucker admits, "are not customarily enshrined under the seal of sanctity. There is no halo, no odor of incense, around the fraternity. And yet—after thirty years in both callings, I venture to say that the average newspaperman of my acquaintance scorns fraud, hypocrisy and willful untruthfulness at least as much—and will go to lengths at least as extreme, to ascertain the truth and to avoid telling what he knows to be false—as will most professional preachers. . . . Further, a newspaperman will go at least as far as most ministers in self-sacrifice, hunger, extreme toil, sleeplessness, and often much farther in personal risk—in the pursuit of his duty. . . . Sacrifice for the truth's sake—'Ye shall know the truth and the truth shall make you free.'"

But this book is much more than an apology, however masterful, for a profession which many church people still are inclined to feel is more an instrument of the devil than a co-partner with the altar. It is a reaffirming of Christian faith and hope in an age which demands the maximum social responsibility of the individual. The credo is based upon three decades of observing and reporting the mistakes and achievements of that individual. Getting as close as possible to the workaday problems of average men and women, and spanning the distance from their earthbound concerns to the vista unlimited now opened by atomic science, is to the author's mind the ultimate, incomparable opportunity and duty which faces the Christian of this age. "To us alone, in these latter days since . . . the pioneers of science have begun to explain to us the hidden causes of the Purpose and the Moving Power, to us alone is it given to yield allegiance to the creative purpose joyfully and with full intelligence. We make the choice with clear knowledge of how far it may lead us, of how gloriously it may be crowned."

The average congregation may not be inclined to demand a newspaperman for its pastor forthwith, but Tucker's book usefully delineates the best motives and methods of good journalism, which are also appropriate for effective organized religion. The newspaper's passion for news angles that will make its reading matter interesting to its subscribers, its demand for stories of public affairs in terms of its readers' own problems right now—these are more than superficial techniques. By means of them and with an adequate appreciation of the present opportunity, both press and pulpit working together can help chart a true course for humanity ahead.

WILLIAM F. SWINDLER.

The Flood Waters Abate

REFLECTIONS IN A MIRROR. *By Charles Morgan. The Macmillan Company, $2.50.*

THIS is a great book. It is not great in the manner of Tolstoy—that shaggy buffalo trampling through the thickets of error to the high ground of truth (and, incidentally, trampling down many a flower); nor in the manner of Whitman's critical *Preface,* that creation of a new continent. It is great in the manner of a greater Arnold—in lucid discrimination, clear penetrative wit, imagination, high spiritual integrity and wise beauty.

Charles Morgan's novels were the poetry of prose, wherein he realizes for us the pure intensity of the spirit's being. In his criticism here he is equally above fad and fashion or the cliques and coteries and catch phrases of the contemporary; seeing, almost alone, not the mere prolongation of the time-line, but the Eternity which is a right angle to every time.

His literary criticism is lucid and fine—of Turgeniev, Hardy, Tolstoy, Emily Brontë; yet it is not the central flame that makes the book a star. He is no mere Bachelor of Literature, but a Master of Life.

It is not in relation to books, the segment, but to life, the arc, that Morgan's criticism is most penetrating, his vision most poignant. He transcends the mere momentum of the past, and equally the mere spasmodic tangents of futurism. He knows that life is music: the values are implicit in the whole, not in each passing note—the past and the future being equal parts, joined, not separated, by the immediate notes that are the present in the integration that is the tune. "In Search of Values" and "On Being Born Now" should be requisite preface to every college course on modern literature and living. The smart clicking sophisticates—ambulant ghosts unaware that they are dead—still parade trick and cerebrality. The utilitarians (as bad as the futilitarians!) still suppose Utopia is to smash the Bourgeois and become the New Bourgeois, making the future only a more successful present—money, plumbing, security still the criteria . . . but all these are only the ghostly hand of ectoplasm at life's throat. Morgan is concerned with first and last things: origin and end; quality and value; poetry, religion, character, individuality. He would have us cease to make a dying and begin to make a life.

Morgan is equally against the malignant wolves of totality and the benevolent collies of totality. He beautifully distinguishes between rendering to Caesar and rendering to God ("The Mighty Strong Beast"). He wishes a culture of abundance in material things, not merely to acquire and possess, but to contemplate and be; and also a culture of character in spiritual things. Of the solemn planners he says: "They forget that man was born to be loved or hated, to plow a field or write a poem, to win a battle or lose it, to take a risk, to make his soul; he is not on this earth to be counted as though he were one of a million beads in the adding machine of some gargantuan and idiot child."

"An Expectant Silence" is the finest diagnosis yet penned of the sickness of contemporary poetry. Yet it is no nihilism of despair, but sober founded faith that the "bleak shorthand" of contemporary verse is dead and that the depth and height called poetry, afoot and lighthearted, will take again to the open road. "Memories and dreams have ceased to be dishonorable. . . . There is evidence of nightingales."

For forty days and forty nights we of the Way of All Spirit have tossed with Noah upon the flood. But already the waters abate, the mountain peaks renew their intimacy with the stars, and Charles Morgan—Noah's most brilliant dove—returns with the olive leaf.

E. Merrill Root.

Books Received

(Some of these will be reviewed.)

I Beheld His Glory! By John Evans. Willett, Clark & Co., $1.00. This is the story of Passion Week—with a prologue of the nativity and an epilogue of an incident six years after the crucifixion—as it might have been told by Cornelius the Centurion, a Roman soldier with the journalistic instinct which makes it fitting to call him "newsman of Galilee." Dr. Evans is himself a newsman—religious editor of the *Chicago Tribune*, and also an Episcopal clergyman. These chapters were printed last year as front-page stories in the *Tribune* in the days before Easter. The book, published soon after, was too late to be a Lenten book in 1945, but it is live Lenten literature for 1946.

Foundations of National Power, Readings on World Politics and American Security. Edited by Harold and Margaret Sprout. Princeton University Press, $4.25.

Spurgeon's Lectures to His Students. Condensed by David Otis Fuller. Zondervan, $3.00. Spurgeon conducted a "pastors' college" in connection with his Metropolitan Tabernacle. These lectures are far from being a complete course in homiletics, but they contain a great deal of wise counsel phrased in Spurgeon's lively and concrete style. Perhaps the most useful, and certainly the most entertaining, passages are those warning the young preacher as to what he should not do.

Sixty-five Ways to Give Evangelistic Invitations. By Faris D. Whitesell. Zondervan, $1.25.

Mother and Son, A Novel. By Clarkson Crane. Harcourt, $2.50.

Negro Labor, A National Problem. By Robert C. Weaver. Harcourt, $3.00. A study of changes in the employment status of Negroes during the war years, a forecast of changes that may be expected during the period of industrial reconversion with a fairly high rate of unemployment, and some suggestions as to what ought to be done to give Negro workers a fair break. The author has great faith in a federal FEPC. For several years past he has filled important positions in various government agencies having to do with Negroes, in housing, production management and war manpower. He is now director of community services for the American Council on Race Relations.

Industry in Latin America. By George Wythe. Columbia University Press, $4.00. The economic function of the Latin American countries has hitherto been that of producers of raw materials for export to industrialized countries. They are not satisfied with this role, which puts their foreign trade, and therefore also their domestic economy, at the mercy of world conditions they are powerless to influence, and which condemns their people to a low standard of living. The impulse to develop their own manufacturing industries has already led to considerable results. Mr. Wythe, who has studied the pertinent facts through years of residence in these countries, presents the first virtually complete picture of the whole situation. With a great abundance of factual data, intelligently organized, he combines a cautious judgment as to the possibility and desirability of further industrialization. Actual development has gone farther than many realize, and on the whole he takes an optimistic view of its continuance.

Statistical Year-book of the League of Nations. Columbia University Press, $1.00. The 300 pages of statistical tables here assembled, with text in French and English, give data for every country in the world for each of the last eight or ten years, covering such matters as area and population, rates of birth and death, employment, agricultural, mineral and industrial production, exports and imports, prices, currency and banking, public finance and national income. The volume is a highly useful repository of statistical information.

Florence Ayscough and Amy Lowell, Correspondence of a Friendship. Edited by Harley Farnsworth MacNair. University of Chicago Press, $3.75. Florence Wheelock, born in Shanghai, as a schoolgirl in Boston formed a friendship with Amy Lowell which lasted for life. As it matured and continued, it centered in their common interest in the culture of the Far East, but only the complete congeniality and mutual understanding of these two extraordinary personalities made possible their fruitful collaboration, especially in the translation of Chinese poetry. Early in this collaboration (1918), Miss Lowell wrote, in a burst of Occidental directness, "I tell you we are a great team, Florence, and ought to do wonderful things." She was right. They did. Their correspondence is the story of a notable friendship and of their joint effort to bring about a meeting of minds between East and West on the highest level of aesthetic appreciation. Florence Wheelock Ayscough became the wife of Professor MacNair, eminent Sinologist, who edits the volume.

The Hour of Power. By John Ervin Huss. Zondervan, $1.25. An account of the methods employed and the results achieved by the pastor of Latonia Baptist Church, Covington, Ky., in his Wednesday night prayer meeting which, with an attendance of more than 1,000 sometimes, is said to be "perhaps the largest midweek service in America."

Seven Simple Sermons on the Second Coming. By William Herschel Ford. Zondervan, $1.25.

Le Retour du Fils de l'Homme. By Louis Lauliac. Two vols. Ecole de Psychologie, 26 Boulevard des Invalides, Paris.

NEWS *of the* CHRISTIAN WORLD

Lutherans Attack Ban on Relief

National Council Asks that President Permit Shipments of Food to All Former Enemy Countries

CHICAGO, Jan. 26.—The hottest issue before the representatives of the eight denominations which constitute the National Lutheran Council, meeting here this week, was the question of relief for former enemy countries. The statement adopted after long debate thanked the American government for opening access to many European countries. It then petitioned the President and Congress "to make it possible for Lutheran World Relief, Inc., and other accredited American relief organizations to send physical relief to countries to which relief shipments are not yet permitted." It asked specifically that Japan, China and Hungary be opened to shipments of food, clothing and medicines; "to the British zone in occupied Germany, for which permission has already been granted by the British army—food, clothing and medicines; to the American zone in occupied Germany—clothing and medicines [since] food is being supplied by the American army." The statement ended with the affirmation that it is necessary for the government "to permit the Christian forces of our nation to minister to human needs, wherever existent, whether those of ally or former enemy," if the cause of peace is to be served.

* * *

Yield to Demand Of Conscience

Certain members of the council opposed issuance of the statement on the ground that it might compromise the hope of better treatment from government officials at a later date and at the same time inflame public opinion against the Lutherans as having pro-German sympathies. In the end, however, it was agreed to pass the resolution, because it was felt that the Christian conscience demanded it. Moreover, the leadership of the council was convinced that Americans, including G.I. Joe and the gold-star family, do not believe in war on women and children or punishment by inhumane methods.

* * *

Nation-Wide Rallies Are Planned

The council has more than $500,000 earmarked for this relief work, and in its warehouse at Easton, Pa., there is a growing accumulation of clothing. At these sessions a two-year campaign for a $10,000,000 relief fund was launched. Five hundred rallies in 46 states have been arranged. Sixty-two speakers were given intensive training to explain to individual churches the needs and the plans for meeting them. The council reported that last year it had spent on "orphaned" missions $500,000, a sum approaching that spent by all the other churches of America cooperating with the Foreign Missions Council.

A memorial from the Augustana Synod was presented asking the council to take steps to establish a consultative relationship with the Federal Council of Churches, in order that "the voice of Lutherans may be heard in the council of evangelical Christians in this land." The executive committee was directed to study the proposal. The National Lutheran Council represents approximately two-thirds of the Lutherans in America, or over 3,000,000 persons.

* * *

N.E.A. Expels Chicago School Head

Chicago last week had the unique and somewhat doubtful honor of having its superintendent of schools, William H. Johnson, expelled from the National Education Association for unethical conduct, the first such instance in the history of the association. Johnson declared when interviewed that he had no interest in the association, a life membership in which had been given to him by a group of his first appointees as principals. He added that he was just as glad to be out of it. The school board declared that the action was engineered by local enemies of the superintendent and registered full confidence in him. A sampling of public opinion conducted by one of the city newspapers indicated that 56 per cent of the people were critical of his administration of the schools. Testimony in the case centered primarily upon the fact that Johnson coached a group who were the first principals passed and appointed in examinations he conducted after being made superintendent of schools.

* * *

And So Forth

Jesuit leaders met in Chicago last week to map a program for a $12,000,000 fund for restoration and extension of the work of Jesuit institutions around the world. They were sparked on by a gift of $1,000,000 from one family.

The committee of the General Assembly of the Presbyterian Church, U.S.A., charged to study ministerial placement, met here last week. It will, it is rumored, recommend no substantial change in traditional procedure.

Reading list No. 4, prepared by the Chicago round table of Christians and Jews, listing 39 books on interracial and intercultural understanding, has just been released and can be secured from the round table's office, 203 N. Wabash Ave.

Joseph G. Moore, former major in the U. S. army chaplains' corps, has been appointed lecturer in pastoral theology at Seabury-Western Seminary. He is a research fellow at the University of Chicago.

Reinhold Niebuhr told the Sunday Evening Club last Sunday that "man loves himself too much and God too little." Until adjustment is made by repentance everything will remain in conflict, he said.

The long awaited decision in the case of Mrs. Vashti McCollum against the Champaign school board was handed down today. Mrs. McCollum had sued to prevent the school board from giving religious training in school buildings on school time. The circuit court upheld the right of the school board to give such instruction.

CHARLES LESLIE VENABLE.

Presbyterians for United Missions

National Board Strongly Denounces All Sectarian Overlapping and Upholds Work of Home Missions Council

NEW YORK, Jan. 25.—The Presbyterian, U.S.A., Board of National Missions this week issued a statement of policy which will, if followed by other boards, initiate a new period of Protestant cooperation. The following is the text of its statement, which its staff is instructed to carry into effect: "(1) That all of the work of National Missions should be conducted in strict conformity to the principles of comity and cooperation as repeatedly approved by this board and by the General Assembly. In particular, every effort should be made, in cooperation with other denominations, to eliminate interdenominational competition and to develop constructive forms of cooperative activity. (2) That those types of missionary service that are relatively permanent in character or that represent emergency ministries in situations that are of general concern should, wherever possible, be developed as cooperative rather than as denominational projects, and preferably under the oversight of the Home Missions Council. (3) That the board give its encouragement and support to the development, through the Home Missions Council and other agencies, of cooperative programs to provide essential general services in such fields as public relations, field research, and general policy making. The long-range importance as well as the immediate utility of common action on a high technical level in such matters should be strongly emphasized. (4) That the board express its conviction that the further unification of existing interdenominational agencies at the earliest possible time is essential if these agencies are to function with maximum effectiveness and are to meet the responsibilities placed upon them by existing conditions; and that, in particular, the board urge immediate approval of the proposed merger of eight general agencies to form the National Council of the Churches of Christ in the United States of America."

* * *

Big Families Urged Upon Protestants

The papers here this week gave generous space, despite strike and war trial news, to the Federal Council's committee on marriage and the home which urged "large families for persons of good mental and physical health." At the same time, however, the statement, entitled "Religion and the Birthrate," declared that "society should study reasonable and just ways of discouraging parenthood on the part of those who are seriously unfitted to cope with its responsibilities." Pointing out that "the people we send out into the next generation are more important than all our material achievements, however brilliant and world-shaking these might be," the message concludes with the declaration that "wise national policy

would require that both our resources and our acivities be so organized as to be favorable to good home life and the rearing of children fitted by inheritance and training to make a genuine contribution to the life of their times."

* * *

A.C.L.U. Cites Dangers In Picketing

The American Civil Liberties Union this week issued a warning to labor unions against the threatened use of violence by pickets. It pointed out that excesses connected with picketing were bound to have "a disastrous effect in the long run on the basic right to picket," and denounced the use of force by pickets to bar executives, white-collar workers and maintenance crews from struck plants. The statement ended: "Police efforts to keep access to plants open should be supported by responsible leaders; not resisted as some reports indicate. If they are defied, the inevitable result will be resort to the courts by those aggrieved, with consequent injunctions. Even the statutes protecting labor's legitimate rights from injunctions may thus be endangered."

* * *

Woods Heads National Peace Conference

At the meeting of the National Peace Conference, Richard R. Woods of the Friends peace committee was elected president and Miss Jane Evans vice-president for the next biennium. Two new organizations, the Save the Children Federation and the National Council of Negro Women, were admitted to membership. The conference now consists of 37 national organizations. A report was received from Willard Connely, the representative of the National Peace Conference at the General Assembly sessions of the UNO in London. Very instructive statements were also presented to the general meeting concerning the United Nations Educational Scientific and Cultural Organization (UNESCO) by James Marshall, lawyer and former president of the board of education of New York city, and Alexander Meiklejohn, former president of Amherst College, who attended the recent conference in London.

* * *

And So Forth

Sydenham hospital celebrated this week the second anniversary of its interracial program. It claims to be the only voluntary hospital in the country to operate on an interracial basis. According to leaders of the Bureau for Intercultural Education, "the outstanding contribution of any single organization to the cause of interracial cooperation during the past year was made by Sydenham hospital as it has pioneered in an interracial endeavor in an important field. ... The fact that this hospital had the courage to persevere with its program in the face of considerable skepticism . . . is due to the foresight and imagination of the community leaders who initiated and directed this program."

Capt. Albert M. Witwer, Jr., U. S. N. R., is making a study of chaplains in national and local institutions under a temporary assignment to the Protestant council.

Trinity Church at the head of Wall street is undergoing an interior "face-lifting" in anticipation of the approaching 100th anniversary of the present building and the 250th anniversary of the organization of the congregation.

J. HENRY CARPENTER.

Halford E. Luccock selects:*

THOSE OF THE WAY

by Willard L. Sperry

"Written specially for this year's Lenten reading, this book presents short, thoughtful and incisive meditations on Christian discipleship as a 'traveller's way' through life." $1.50

JUSTICE AND THE SOCIAL ORDER

by Emil Brunner

"One of the most influential of living theologians here turns his attention to the social problems of the postwar world and gives his conception to the bearing of the Christian revelation on the social order." $3.00

EVENT IN ETERNITY

by Paul Scherer

"Superb achievement in the highest tradition of Biblical exposition, of chapters 40 to 55 of the book of Isaiah. Written with insight, warmth and glow and with close relevance to our life and times." $2.00

GOD IS NOT DEAD

by Bernard Iddings Bell

"Provocative discussions of spiritual problems of people of today, based on statements of over forty men and women in all walks of life. Frank and vigorous." $1.50

* Dr. Luccock was asked by the Lenten Committee of the Religious Publishers Group to select a list of books suitable for reading during Lent 1946. These Harper titles appear on his list.

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Paper Shortages Cut UNO News

British Read Less of Assembly Than Is Available in U.S.—Ancient Rites Are Observed on 'Plow Sunday'

LONDON, Jan. 14.—This date line rules out as already dead matter much which might reasonably fill these columns. It should be recalled how much better provided my readers are with day-by-day records of the UNO assembly. Last Thursday the *New York Times* of Wednesday arrived in London by air, 42 pages strong. This is a magnificent achievement, but by whatever good intentions our papers are moved and however much the press sees the urgent need for making the proceedings of the historic assembly known, newsprint is not available. The British press by no choice of its own is prohibited from giving as much space in London to what is happening there as the American press gives so liberally in New York. Yet a few comments can be made in the belief that they may still be relevant when they appear. The business of the opening sessions, largely concerned with elections, was in reality an occasion for some clearly defined decisions. But at present we are waiting for evidence that the assembly is conscious of its calling and of the perils before it.

* * *

'Plow Sunday' Observed

Last Sunday was kept as "Plow Sunday," notably at Chichester where the Sussex Young Farmers' club banner and many others headed the "Procession of the Plow" from the county hall to the cathedral. The plow was drawn by young farmers in knee-length white coats, with a plowman at the stilts. In the cathedral the plow was placed in front of the choir screen. The bishop, Dr. Bell, preached a sermon. Farmers and workers then assembled around the plow, and the plowman and a member of the Women's Land Army invoked the bishop's blessing. It will be remembered that Dr. Bell is one of the most untiring advocates of the world church and of every form of international good will, and at the same time a bishop of a rural diocese with a deep and real concern that the church take her true place in the common life of the countryside. We who know the bishop will never think that there is on Plow Sunday only a quaint revival of ancient church customs; to him it belongs to the very heart of the Christian protest against halving the Christian truth and separating visible things from invisible.

* * *

Sunday 'Times' Reaches Half a Million

That a Sunday paper should reach a total sale of 500,000 may or may not be a noteworthy journalistic achievement in New York, but it is remarkable here for a paper of the quality of the *Sunday Times* to reach that total. It has certainly not won its readers by any sensational appeal. It has its own political counsels, which are set forth by able writers. But it may be conjectured that a large number of readers take the *Sunday Times* because of the singularly high level it keeps in its dealings with art and letters, as well as in its finance, theater, cinema and sports columns. It is a little over a quarter of a century since Edmund Gosse began his weekly column, which since his death Desmond McCarthy has continued. It would have been hard to find literary critics with the same knowledge and charm of style. Music has been under the care of Ernest Newman, a musician who can speak with an unsurpassed mastery of musical history and whose judgments are taken most seriously even by those who at times do not agree with him. But those who, like myself, are not musical scholars can always learn from him. Charles Morgan is now writing for this paper; few columns promise so much.

* * *

The Chief Rabbi Is Dead

The death of Joseph Hertz, chief rabbi of the United Jewish Congregations of the British empire, is a heavy loss to world Jewry. Dr. Hertz was born in Hungary. At the age of 12 he began a long residence in America, where he received his education at the College of the City of New York, at Columbia University and at the Jewish Theological Seminary of America. But his ministerial service after he became ordained was exercised almost entirely in the British empire. For 33 years he had filled an office which demanded scholarship and powers of administration as well as courage and wide sympathies. Not only had he tasks to try his heart and mind in Britain; those 33 years were years of suffering and even martyrdom for his people. And all Jewry was his parish. He is remembered as a devout and earnest religious leader gifted as both preacher and writer. His non-Jewish fellow citizens thought of him with deep respect, and listened to him with a high sense of his reality and his hatred of shams and hypocrisy. Outspoken as he was, he left behind no bitterness. He lived to see only gleams of the brighter day for which he had hoped through long tribulations.

* * *

Methodists Lose A Leader

It is a heavy loss which the Methodist Church is called upon to suffer through the death of A. W. Harrison, its president, who died suddenly last week. He was in the height of his powers, taking a series of meetings at Peterborough. When he was elected last year, I wrote a note upon his many-sided work for his church. His had been a ministry such as the Methodist Church can offer its gifted sons. He had "traveled" in Burnley, Bristol and Highgate before the war of 1914 gave him an opportunity to serve first in a combatant commission and afterwards as a chaplain. At the close of the war he was claimed by the educational service of his church and began a very long and successful work at Westminster Training College. It is chiefly for the impress of his mind upon education that Dr. Harrison will be remembered, but like all true Methodists he was always at the service of his church in its pastoral and evangelistic life. Since entering upon his year of office as president he had sought especially to commend what he called the "commando spirit" to the churches.

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6 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

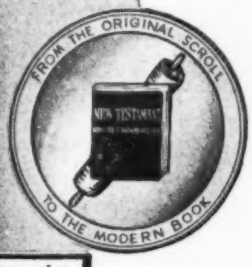
2 "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. 3 But when you give alms, do not let your left hand know what your right hand is doing, 4 so that your alms may be in secret; and your Father who sees in secret will reward you.

5 "And when you pr
crites; for they love to s
at the street corners, that
say to you, they have their rev
into your room and shut the
who is in secret; and your F
reward you.

7 "And in praying do not h
Gentiles do; for they think th
many words. 8 Do not be
knows what you need before
this:

'Our Father who art in
Hallowed be thy name
10 Thy kingdom come,
Thy will be done,
On earth as it is in
11 Give us this day our d
12 And forgive us our deb
As we also have forg

1 Or *our bread for the morrow.*
6. 1: Mt. 23. 5. 6. 4: Col. 3. 23–24
6. 7: 1 Kings 18. 25–29. 6. 8: Mt. 6. 32;



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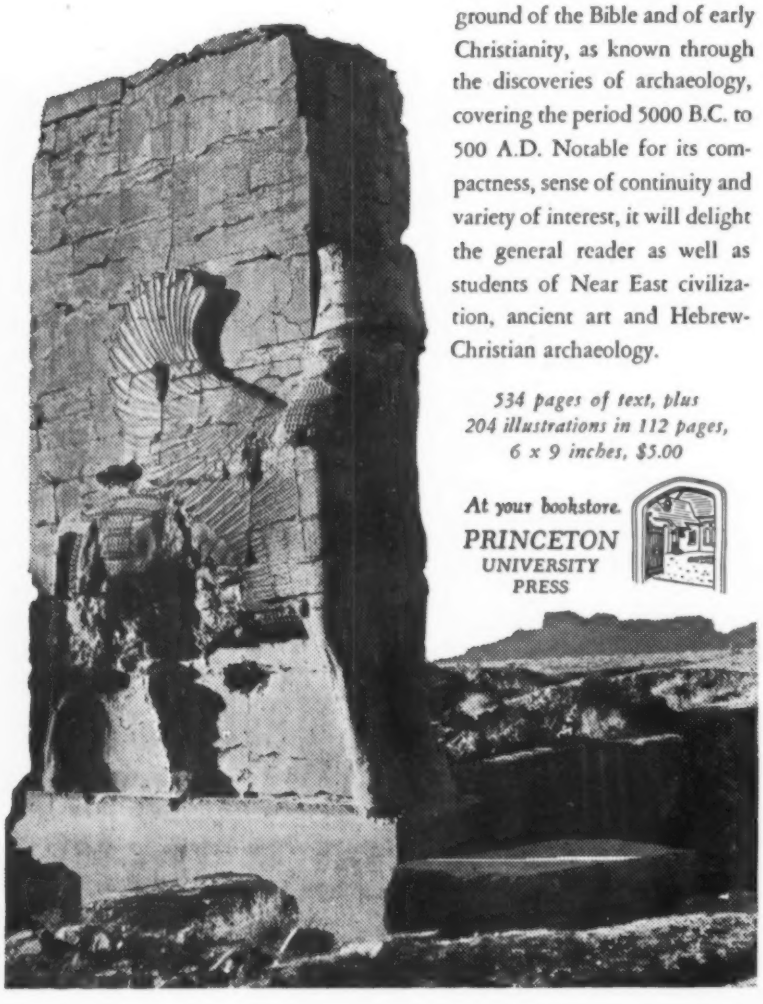

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Mid-south Paper Rewards Farmers

'Memphis Commercial-Appeal' Awards Prizes in Annual 'Plant to Prosper' Contest for the Region

MEMPHIS, Jan. 14.—The event of the month in this area was the awarding of prizes in the 12th annual "Plant to Prosper" contest sponsored by the *Memphis Commercial Appeal*. With the exception of the work of county agricultural agents, this contest has probably done more to lift the level of farm life in the mid-south than any other force. Of the 105,000 contestants (each contestant means a family) the sweepstakes winner was H. E. Brooks, who was a state winner in 1943 and was making his third bid for the grand award. He had taken a rundown hill farm in Mississippi and converted it into the best producing unit in Alcorn county. Of the 24,812 tenant farmers in the contest, O. M. Pace of Heth, Ark., won first place. H. C. Wilbanks of Blue Mountain, Miss., won the home-improvement award. The farm operator award went to Mrs. H. T. Pollard of Forrest City, Ark. Virge Clements of Covington, Tenn., was winner among the 54,832 Negro contestants. For this occasion, the *Commercial Appeal* departed from its policy of not carrying pictures of Negroes in its pages and published the picture of Mr. and Mrs. Clements. There were 32 other cash prizes won by farmers of Arkansas, Missouri, Mississippi and Tennessee. On the dark side of the farm picture are the thousands of acres of the mid-south's 1945 cotton crop which remains unpicked because so many Negro laborers have gone to industry and higher pay. Besides, the excessive rains have made the cotton fields into bogs which cannot be traversed by man, mule or machine.

* * *

Memphis Cool to G. L. K. Smith

Gerald L. K. Smith came to Memphis in December to find out whether citizens here want the brand of political propaganda which he has been peddling so profitably in Detroit. He didn't tell all about his plans, holding back much, he said, for the southern speaking tour to which he expects to devote March and April. If other southern cities gave him a reception as cool as that accorded by Memphis on this "contact making tour," it is not likely that his later tour will be made. Newspaper reporters who would like to write interviews that are devastating to demagogues may profit by reading A. L. Swim's report of Smith's visit in the *Memphis Press-Scimitar*.

* * *

Charges Counties Neglect Insane

Tennessee has a mental hospital in each division of the state—western at Bolivar, central at Nashville and eastern at Knoxville. In these, modern methods for the rehabilitation of the mind are utilized and the record of cures is remarkable. The state has one hospital for the criminally insane in which mental rehabilitation is not emphasized, as in the other three hos-

pitals; most of the inmates die there. The state bears all expenses at the "C. I." hospital, with the result, charges Charles Nash, assistant state institutions commissioner, that counties commit slightly affected patients to this hospital in order to save county money. Sometimes those committed, he charges, have merely been in drunken fights which provide cause for a charge of felonious assault. But to save the $200 per year, plus clothing, which is charged in the mental hospitals, the counties send these victims to the "C. I." hospital, where they must associate with howling maniacs. The association frequently produces a mental derangement where no serious trouble has existed before. The newspapers are giving the matter publicity which may lead to correction.

* * *

Methodists Hold School Of Evangelism

The Methodist four-day school of visitation evangelism opened in First Church here Jan. 13, with a mass meeting for laymen. Guy S. Black of Nashville is in charge. Most of the 400 ministers in two conferences—Memphis and North Mississippi—are in attendance. Each evening, the ministers go in small groups to the 70 Methodist churches of the city and accompany laymen on visits to the homes of prospective members. The school, which is open to non-Methodists, follows a one-day conference on evangelism held last month under the auspices of the Memphis council of churches and the Federal Council. The Memphis and North Mississippi conferences have lost their presiding bishop, J. L. Decell, who died in Jackson, Miss., Jan. 10, at the age of 58.

* * *

Baptists Go Ahead with Plans for Orphanage

Without benefit of figures on the number of children needing placement and in disregard of advice from child-caring organizations on the need, local Baptists are moving with lightning speed on plans recently outlined in this column for their $500,000 memorial orphanage. A. E. Jennings, chairman of the board of directors of Baptist hospital, says: "We own the land. The money is in the bank. The architect has been employed. We are ready to start construction." Asked if there would be any investigation to determine how many homeless children there are in the mid-south and whether an orphanage is needed, Mr. Jennings replied, "The time has passed for any investigation."

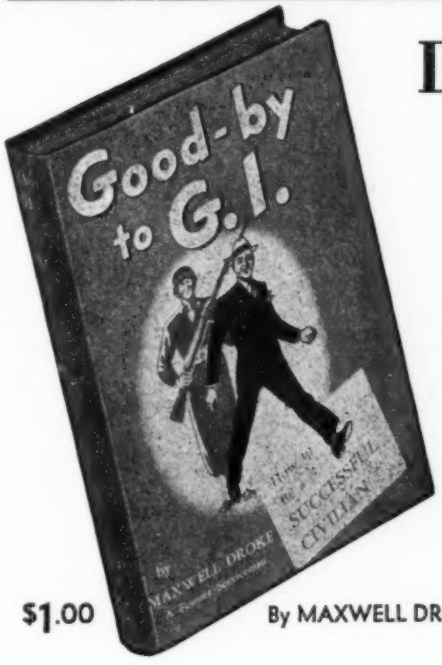
* * *

And So Forth

The committee on alcoholism of the Memphis council of social agencies recently brought to Memphis for three lectures R. V. Seliger, instructor in psychiatry at Johns Hopkins University. He convinced many non-medical people that they have been confusing a medical and social situation with a moral one.

R. H. Routon, president of the United Rubber Workers of America, Local 186 (C.I.O.), addressed the Memphis ministers' association at the January meeting. Tolerance, fellowship, better citizenship and security were the aims of unions cited by Mr. Routon as he paralleled labor ideals with those of Christianity. The program was one in a series of informative discussions.

MARSHALL WINGFIELD.



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Plan Use of the Rockefeller Fund

World Council Prepares to Establish Training Center It Specifies— Swiss Peace Groups Unite

GENEVA, Jan. 8.—Plans for the utilization of the $1,000,000 gift of John D. Rockefeller, Jr., to the World Council of Churches are now taking shape. About half the amount is to go to the council's reconstruction program. The other half is to provide a new ecumenical training center for Christian leadership. It is proposed that the new center be located in a country house on Lake Geneva, near enough to Geneva that students may keep in touch with ecumenical and international life, yet far enough from the city for tranquility. A memorandum on the matter from W. A. Visser 't Hooft suggests that students, both men and women, be chosen from various countries on the basis of their possibilities for Christian leadership. Proposed subjects include Bible study, the churches' word to uprooted men, ways of reaching the unchurched, the Christian attitude toward modern social issues, Christian education of youth, survey of modern church life, critical examination of currents of thought, and a study of the ecumenical movement.

* * *

Accuses Austrian Protestants Of Self-Deification

In a pastoral letter read from pulpits of the Evangelical Lutheran Church in Austria, Bishop May asserted that Protestants, hoping to end the previous disregard of Protestants in public life, had accepted "the deepest blasphemy of nazism," and that this self-deification was "our people's sin and guilt." He added that today the church and God's word, especially when it is a word of repentance, are received by a few only. He warned that the temptation to "be as God" has not been overcome by the collapse of nazism.

* * *

Hungarian Pastors Free in a Way

The first World Council secretary to visit Hungary since the war reports a strong evangelical movement in both the Lutheran and Reformed churches of that country. Lutherans have assigned one pastor who, assisted by two laymen, holds weekly evangelical meetings in different churches. Three such meetings, including one led by a layman, have also been held for Lutheran pastors. For the first time, Lutherans have edited a book of guidance on evangelism. Leader of the movement in the Reformed Church is Albert Berecsky, first undersecretary of the ministry of religion; he is one of many Reformed churchmen active in the government. The visitor reports pastors as free to preach as they like, so long as they do not preach against communism. Several preachers have been imprisoned on anti-communist charges, although these arrests were apparently not aimed primarily at religion, for the occupying Russians are indifferent to the church. The World Council secretary found appalling lack of food. In one recent week, 150 cattle were slaughtered at Budapest; of these, 140 were assigned to the Russians, 10 to the populace. Shortages exist in fats, sugar and milk. After the end of January, it is predicted, there will be no bread.

* * *

Czech Brethren Would Ease German Ban

The first synod in six years of the Evangelical Church of the Czech Brethren (Presbyterian) reported that many brutalities are occurring in the evacuation from Czechoslovakia of the German-speaking population. A resolution passed by the synod states that these evacuations express the spiritual infection caused by nazism, and calls on the ministries of interior and justice to insist on justice in the deportations. The synod asked specifically that in the case of mixed marriages, Czech citizenship be granted to the German parent and to the children, so that normal family life may not be broken up.

* * *

Polish Protestants Denied Aid

One of the first statements from the new Council of Protestant Churches in Poland is an appeal for aid. "Thousands of homeless children without any food, clothing or shelter cause us the most pain," reads the appeal. "From the goods that come from abroad through the official organizations, we receive nothing." The appeal urges the Protestant churches of America to organize independent relief action. Declaring that the attitude of the Roman Catholic Church threatens "the very existence of Protestantism in Poland," the statement asks spiritual as well as material help.

* * *

German Churchmen Criticize Confession of Guilt

The acute material need of Germany complicates the efforts of the churches there to call for repentance for the guilt of nazism. "By far the greatest obstacle," Martin Niemöller recently told the Lutherans, "seems to be that every acknowledgment of guilt is met with the statement, 'Certainly Hitler and his gang were criminals, but the new situation is worse and everybody knows that well enough!' " The Stuttgart confession of guilt by the German church leaders has aroused some churchmen to declare that the leaders have betrayed the fatherland by serving Allied political interests. Answering this charge, Hans Asmussen, one of the Stuttgart signers, declares that "the injustice which is today being perpetrated against our nation has nothing to do with acknowledgment of guilt," and he asks pastors how they can use the name of Jesus in criticizing the Allies until they have called upon it for forgiveness. He says that when other Christians hear the confession of guilt, they will be moved by it to see their own guilt.

* * *

Swiss Peace Groups Unite

Heretofore in neutral and peace-loving Switzerland there have been 22 different organizations working without coordination, sometimes without harmony, for international peace. Now a Swiss Council of Peace Associations has been founded and a central office established in Geneva. Already the Swiss press has given it a warm welcome. The council will seek to unify the work of the different societies, inform public opinion on peace, and estab-

lish relations with peace movements in other nations. Because of the connotations of the term "pacifist," that word has been eliminated from the by-laws. However, the Friends were instrumental in the formation of the new council, and its secretary is the research director here for the American Friends Service Committee; he is a Hungarian. One of the first acts of the council was to sponsor a press conference for Edmond Privat, leading Swiss Friend, who has just returned from visiting peace societies in England. Tribute was paid at the conference to two pioneer Swiss pacifists who died recently—Pierre Ceresole, founder of voluntary international civilian service in destroyed areas, and Leonhard Ragaz, editor of the pacifist *New Ways*.

ROBERT ROOT.

Veterans Ask Housing

Parade in Denver on Christmas Day—Poll Reveals Church Attendance

BOULDER, COLO., Jan. 15.—A contrast with the scene in Denver as local soldiers marched away to every part of the earth to help make a decent world was offered here on Christmas Day when a parade of some of those same boys, many with their wives and children, marched past the city hall carrying banners which read: "What About Those Wartime Promises?"; "We Can't Live in Foxholes Here"; "It's a Helluva Christmas Without a Home." This happened in a city which often boasts that it is a city of homes. One wonders why governors and mayors visioned no housing crisis until it was upon us. It would appear that our own unpreparedness to meet the needs of young families is now a far more fertile cause of fascism and communism than many boatloads of propagandists from foreign shores could be.

* * *

Poll Gives Figures on Church Attendance

The National Opinion Research Center of the University of Denver has released the results of a poll on church attendance it conducted. Of all those queried, 64 per cent said that they go to church at least once a month, while 42 per cent said they go at least once a week. Among Catholics, 69 per cent replied that they go once a week; among Protestants, 36 per cent; among Jews, 9 per cent. The *Intermountain Jewish News*, commenting on the poll, chides its readers for their poor showing and quotes James G. McDonald, chairman of President Truman's advisory committee on political refugees and member of the Anglo-American inquiry commission on Palestine, who declared during a recent visit to Denver that what American Jewry needs more than anything else today is a rebirth and rededication to its Jewishness.

* * *

Chancellor of Denver University Returns

After two years of war service in the Near East, Chancellor Caleb F. Gates, Jr., of the University of Denver has just returned to the campus with a determination to impress upon Americans the necessity for world organization. He has a strong conviction, too, of the need to overhaul American methods of language teaching.

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Ben M. Cherrington, who has acted as chancellor during Dr. Gates' absence, has been invited to go to Japan as one of the 30 educators to be charged with setting up a new school system in that country. Alexander Stoddard, former superintendent of the Denver schools and now head of the Philadelphia school system, has also been invited to join the group.

* * *

And So Forth

My Church and Reconversion, a pamphlet issued by the commission on reconversion of the Denver council of churches, is proving helpful to many ministers.

Ministers' Week, Feb. 12-15, will be observed at Iliff School of Theology, Denver, with Paul Hutchinson of The Christian Century, Henry Nelson Wieman of the University of Chicago and William K. Anderson of the Methodist commission on ministerial training as speakers.

The legislature has authorized the expenditure of $2,000,000 to provide buildings to care for the record attendance at the state university.

CLARENCE W. KEMPER.

Report on German Church Situation Available

Under the title, "Not Strangers, but Brethren!" the American committee for the World Council of Churches has published the report of the visit of the World Council delegation to Germany last October. This is probably the most dependable report on the German church situation now available in this country. Single copies may be obtained free from the World Council, 297 Fourth Ave., New York 10, N. Y.

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New Zealand Presbyterian Assembly Approves International Plan—Urges More Specialization

TIMARU, N. Z., Nov. 19.—The General Assembly of the Presbyterian Church of New Zealand, which met early this month, appointed a standing committee to continue negotiations for the temporary exchange of ministers between the Presbyterian churches of the English-speaking countries. The presbytery of Southland, which had been instructed by the previous General Assembly to investigate the possibility of such exchanges, reported that contact had been made with sister churches in Canada, Great Britain, Australia and the United States. All these churches were interested in the suggestion. Particular enthusiasm was shown by the Presbyterian Church, U.S.A., whose stated clerk, W. B. Pugh, may soon visit New Zealand. It was agreed that machinery to arrange exchanges should be set up, that the period of service should be between one and two years, and that the costs of the exchanges should be borne by the ministers, the parishes and the church as a whole.

* * *

Urges More Attention To Labor

"Our mode of ministry is not in keeping with the march of events," D. C. Herron told the General Assembly. He declared that the church needs ministers who are specialists in evangelism, in publicity and in education and, perhaps most urgently of all, specialists able to relate the church to labor, since a large section of the working class is outside the church. Certainly, very few New Zealand ministers have specialized in any particular department of the church's work, the great majority, apart from a few youth workers, being general parish ministers. At a later meeting of the assembly, the subject of the relationship of the church to labor again came up for discussion, when it was suggested that the church has an important part to play as a mediating agency between capital and labor. The setting up in some industries of works councils, on which representatives of the management and of the workers could meet, was commended as a means of bringing about a better and more Christian spirit in industrial relations. An elder recommended that this suggestion should be made to business men who were members of the church, and their active interest and support secured.

* * *

Defer Proposal on Women Elders

A proposal to amend the Book of Order so as to make it possible for women to be elected as ruling elders has been debated by presbyteries, sessions and congregations during the past year. It was reported to the General Assembly that the voting has shown that opinion in the church on the subject is almost equally divided, with a slight preponderance against the proposed change. The General Assembly of the Church of Scotland, it was pointed out, has referred a similar proposal to sessions

and congregations. In the light of these reports, the assembly resolved to defer further consideration of the matter for three years. In other words, New Zealand will wait and see what Scotland does.

* * *

Baptists Hear Plea For Ecumenicalism

While the Presbyterian General Assembly was holding its meetings in Invercargill, the 63rd annual assembly of the New Zealand Baptist Union met in Dunedin. The newly elected chairman, L. J. Boulton-Smith, made a powerful plea in his inaugural address for support of the ecumenical movement. "No denomination can live unto itself and discharge its full Christian stewardship," he declared. He said it was conceivable that Baptists, with their strong individualism and definite views about the nature of the local church, the sacraments and the ministry, might be shy of the movement, but their contribution was needed to balance and correct other stresses.

* * *

Provide Fund for Ministers' Books

In order to help ministers maintain a high standard of scholarship and general efficiency, the Baptist Union Assembly recommended that each local church provide its minister with £10 per annum for the purchase of books and the payment of subscriptions to periodicals. The prices of theological books being what they are, the amount suggested will not go far, but it will be a welcome help to many hard-pressed ministers. The scheme might well be adopted by other churches. At this assembly, tribute was paid to J. J. North, the "grand old man" of the Baptist Union. He retires this year after 50 years' service in the ministry, the last 20 of which he has spent as principal of the New Zealand Baptist Theological College. His successor is to be Luke Hampden Jenkins of Bridgend, Wales.

MALCOLM W. WILSON.

The Church Roll

The national commission on student work of the Council of Church Boards of Education has elected as its officers for the coming year Newton C. Fetter of the Northern Baptist Convention, chairman; H. D. Bollinger of the Methodist Church, vice-chairman; and John E. McCaw of the Disciples of Christ, secretary.

Adiel J. Moncrief, pastor of Walmer Road Baptist Church, Toronto, and formerly correspondent for The Christian Century from Atlanta and Tampa, Fla., has resigned to become pastor of the First Baptist Church, St. Joseph, Mo.

Recent deaths in the field of religion include the following:

Bradford Brooks Locke, for many years an executive of the Episcopal pension fund and a prominent Episcopal layman, in Princeton, N. J. . . . Edward N. Calisch, formerly president of the Central Conference of American Rabbis and, until his recent retirement, for 54 years rabbi of Beth Ahabah Synagogue, Richmond, Va. . . . James Henry Hagood, Baptist missionary, six months after arriving with his wife to take up their work in Palestine, as the first Baptist missionaries to reach that country since the Mediterranean was reopened to commercial shipping. . . . Mrs. Margaret Beekman, wife of Dean F. W. Beekman of the American Episcopal Cathedral in Paris.

Carlyle Adams, editor of the *Presbyterian Tribune* and the *Church Times*, has been appointed director of the newly formed National Council Against Conscription. He will continue to serve as editor of the two Presbyterian publications, but will resign as chaplain of Park College, Parkville, Mo.

Three representatives of the Presbyterian Church in Brazil have arrived in the United States for a good will tour of fellowship and inspiration. They are Israel Gueiros, M.D., moderator of the northern synod of his church and member of a family of 12 persons all actively engaged in Christian service; Doña Cecilia Siqueira,

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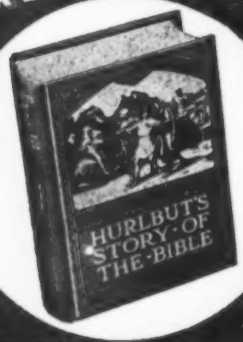

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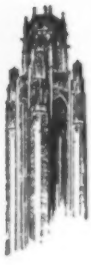

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Isabel Caldwell, Danville, Ky.	10.00

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Abilene Town (UA) Edgar Buchanan, Randolph Scott. *Melodrama* results when interests of cattlemen and settlers clash in Kansas. An overdose of saloon brawling in an otherwise typical western. M, Y

The Last Chance (Swiss film distributed by MGM) *Drama.* Experiences of group of refugees, led by three Allied aviators, as they escape from Germans in Italy over Alps into Switzerland. Particularly interesting because of methods—focusing of camera on group alone; using amateurs, most of them actually refugees and internees in Switzerland, as performers; setting dialogue naturally in language of persons speaking it. Sometimes action and lines are obvious, awkward, but for most part this is a *realistic, unassuming* film, with many effective details. M, Y

Paris Underground (UA) Constance Bennett, Gracie Fields. *Melodrama* based on novel about two women in Paris who smuggle Allied fliers out of country. Stress embarrassingly placed on *glamorous adventures* of glamorous ladies rather than, properly, on melodrama. M, Y

Pillow of Death (Univ.) *Melodrama* about exploits of a dual-natured killer. *Illogical horror film.* M

Senorita from the West (Univ.) *Comedy* about orphan, cared for by comic prospectors, who wins radio fame overnight. Ridiculously *amateurish, makeshift* in conception and performance. M, Y

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, TVA, What Next, Corporal Hargrove?

For Mature Audiences: A Bell for Adano, The Great John L., The House on 92nd Street, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, The Silver Fleet, A Song to Remember, The Southerner, The Story of G. I. Joe, They Were Expendable, The True Glory, Valley of Decision.

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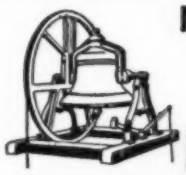

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